DOCUMENT RESUME

ED 353 531 CG 024 749

AUTHOR Bean, Reynold
TITLE Honesty, Perseverance & Other Virtues: Using the 4 Conditions of Self-Esteem in Elementary and Middle Schools.
REPORT NO ISBN-1-56071-072-1
PUB DATE 92
NOTE 213p.; For related guides, see CG 024 748-751.
AVAILABLE FROM ETR Associates, P.O. Box 1830, Santa Cruz, CA 95061-1830 (Title #559-H8, $19.95).
PUB TYPE Guides - Classroom Use - Teaching Guides (For Teacher) (052)

EDRS PRICE MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS Elementary Education; *Elementary School Students; *Ethical Instruction; *Ethics; Middle Schools; *Self Esteem; Teaching Methods; Values Education
IDENTIFIERS Middle School Students; *Virtues

ABSTRACT

This book is about understanding ethics and morality. It is about helping children have higher self-esteem by teaching them what makes them good, noble, special and worthy of respect from others as well as self-respect. Chapter 1 discusses how schools can stand for something, how students and teachers experience meaning and purpose in their school lives, and how the school environment can reflect the values and goals espoused by the school and exemplify the virtues children are learning the classroom. Chapter 2 examines the role of virtue in children's lives. It discusses what understanding and being able to label their virtues can mean to children and how virtues can be viewed as a learned skill. Chapters 3 and 4 provide solid grounding in understanding the relationship between teaching about virtue and enhancing self-esteem. Chapter 5 contains worksheets that explain a specific virtue to children, ask them questions about how they have experienced it, and list notable people who represent that virtue. Chapter 6 shows how to think about virtue as a theme for classroom use and how to apply that theme throughout the regular curriculum at every grade level. Chapter 7, for the administrator, shows how administrative action contributes to creating a climate that supports teaching about virtue and helps a school stand for something. Chapter 8 is for the school board and discusses creating a respectful climate. The appendixes provide a "who's who" that correlates with chapter 5, a 200-item list of biographies for children, and a checklist and lists of techniques related to building self-esteem. (ABL)

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Reynold Bean

Honesty, Perseverance & Other *Virtues*

Using the 4 Conditions of Self-Esteem in Elementary and Middle Schools

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Honesty, Perseverance & Other *Virtues*

About the Author

Reynold Bean, EdM, has been a teacher, school administrator, therapist, educational consultant and school board member and has managed counseling agencies and residential treatment facilities for at-risk teens. He has conducted workshops on self-esteem throughout the United States for many years.

With Harris Clemes, he developed and published a model for self-esteem in 1976. *The Four Conditions of Self-Esteem: A New Approach for Elementary and Middle Schools* (ETR Associates, 1991) presents this model and is the parent book of a four-book series:

Cooperation, Social Responsibility and Other Skills
Individuality, Self-Expression and Other Keys to Creativity
Positive Risks, Challenges and Other Paths to Success
Honesty, Perseverance and Other Virtues

This series of books shows how the principles of each condition can be applied throughout elementary and middle school programs to improve the learning environment.

Bean has authored or coauthored many other books having to do with children, self-esteem and education, including *Elementary Principal's Handbook: New Approaches to Administrative Action* (Parker Publishing); *Self-Esteem: The Key to Your Child's Well-Being* (G. P. Putnam); *How to Be a Slightly Better Parent, How to Help Your Child Succeed in School, How to Raise Children's Self-Esteem, How to Raise Teenagers' Self-Esteem, How to Teach Children Responsibility* and *How to Discipline Children without Feeling Guilty* (Price, Stern, & Sloan).

Honesty, Perseverance & Other *Virtues*

Using the Four Conditions of Self-Esteem in Elementary and Middle Schools

Reynold Bean, EdM

ETR Associates
Santa Cruz, California
1992

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Published by ETR Associates, P.O. Box 1830, Santa Cruz, California 95061-1830
Printed in the United States of America
Designed by Ann Smiley
10 9 8 7 6 5 4 3 2 1
Title No. 559

Library of Congress Cataloging-in-Publication Data
Bean, Reynold, 1935–
Honesty, perseverance and other virtues / Reynold Bean.
p. cm.
ISBN 1-56071-072-1
1. Moral education—United States. 2. Student ethics.
3. Self-esteem in children—United States. I. Title.
LC311.B395 1992
370.11'4—dc20 92-11535

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Preface

This book is one of a series showing how self-esteem principles can be used to create powerful themes in school programs. These themes can influence every aspect of a program, including the curriculum—what's taught and how it's taught. This series of books is based on the belief that there are a variety of ways to achieve excellence in education, but *any path to excellence will be based on concrete methods that enhance children's self-esteem.*

The unique contribution of these books is to show how an important educational theme can be aligned with self-esteem enhancement to have a powerful impact on children. The theory of self-esteem underlying all the material is described in detail in *The Four Conditions of Self-Esteem,* the first book of the series.

Honesty, Perseverance and Other Virtues shows how virtues can be taught in the classroom in ways that enrich your entire curriculum. It explains how this can be done without becoming enmeshed in sectarian doctrines that often underlie character or moral education. It explains why certain ways of

teaching children about virtues have special power to raise self-esteem. It speaks directly to the issue of how the comfort, satisfaction and self-esteem of teachers and administrators have a powerful influence on what children learn in schools.

An important missing ingredient in American education is that schools often don't stand for principles and ideas that inspire *both* teachers and children to excellence. This book points out the connection between schools that exemplify virtues about learning and behavior, and what actually happens in those schools to transform children. It deals realistically with the stresses and ambiguities that teachers face these days in handling children who don't come to school prepared to meet educational challenges.

This is a book for teachers, but the final two chapters are directed at administrators and school boards. The complex web of school and district policies, regulations, standards and goals can either serve to support teachers in their classrooms, or undermine their efforts. When all levels of a school district are aligned in a common effort to produce excellence, excellence is more likely to happen. Teachers who read this book and would like to implement its ideas can use it to work with their administrators and boards to create that common effort.

Virtue has been selected as the theme for this book because it is a concept that needs to be re-introduced to American education at this crucial period of history. Civic virtue—commonly held beliefs about character and behavior—is an underpinning of our society, and our society works far better when there is agreement about what civic virtue means. Schools have always been the chief means for transmitting important civic virtues to children. The times seem to require it again. Schools need to become self-conscious about what they're doing in this regard. We need sound educational methods for teaching about virtue.

I have had the good fortune to know many people of good

character. They have not been limited to any ethnic group, nationality, economic class, gender, age or any of the other normative characteristics by which we divide people into groups.

The powerful effect that people of good character have on the quality of life of people around them is profound. Yet it is often lost or overlooked in the drama created by people of poor character—dramas we avidly follow through the mass media. Good character works quietly and subtly to keep the fabric of social life together, enabling us to get on with living.

The effect that people of good character have had on me at critical points in my life has inclined me to be interested in the factors that promote it. I have seen in my personal life and professional contacts in education how teachers of good character tend to have a lasting effect on their students. There is a hunger in both children and adults to know and be in the presence of people of good character.

This book is dedicated to those who devote conscious intention to refining their own characters, who seek to exemplify the best and highest values they can. They are people who know the struggle this involves and have profound sympathy for the young people who are trying to manifest virtue in their own lives.

My own life was influenced by a number of people at critical moments. Gandhi grabbed my imagination as a child, and has cast his shadow over everything I've done since. My first mentor, Arthur Morgan of Antioch College, consistently demonstrated that living according to principle produced better results, even in practical matters. Hermiquaftiwa, a Hopi clan leader, asked simply, "What do you intend to do with what you know?" Friends beyond counting have helped me refine my standards through my observation of their acts of courage, compassion, honesty and a multitude of virtues, to which at times I've only aspired.

Art and Rita Warhaftig are neither rich nor famous. They are

dear to me because of the way they have shown me all my life how good character, day to day in the small things, makes a vast difference in the way the world can work. Ordinary people need to be tough and loving.

Kay Clark is an editor who demonstrates staunchness, steadfastness, patience, faithfulness and persistence, among other virtues, so that she becomes a partner in the effort, not a critic. Paul Schaafsma, editorial assistant, has made a major contribution through creating a monumental bibliography for teachers. The staff of ETR Associates exemplifies the relationship between good character and good results. I thank them all.

Introduction

"The separation of Church and State, in this country, is like not letting your left hand know what your right hand is doing!" This statement was made to me many years ago by a member of a radical movement within a mainline church that, like many, has tried over the years to carve public policies to fit religious predispositions. Being a rabid Constitutionalist who stands in awe of the Framers' wisdom on this matter, especially in the face of thousands of years of a contrary Old World tradition, I disputed the notion vigorously. But I've kept chewing on the matter because of the kernel of truth it contains.

The truth implied is not that we should have an establishment religion of a formal sort in this country. The matter has rather to do with how a diverse democratic society, deeply infused with traditions of personal freedom and liberty, including religious freedom, can arrive at enough agreement about matters of ethics, morality and principles so that the life of the republic can go on without excessive chaos and mayhem.

This issue is of substantial importance for teachers, since from the beginning they have had the job of taking children from many cultures, religions and races of the world and turning them into Americans. The task is no less daunting now than it has ever been.

At the end of the twentieth century we are dealing with our internal political impulse to grant all benefits of citizenship equitably despite ethnic, economic or gender differences at the same time that our gates have again been opened to those who have suffered political, economic, religious and ethnic oppression in other parts of the world. The melting pot is heating up again!

The classroom teacher, as always, is at the cutting edge of the leveling, the stirring, the homogenizing of the population. And the obligation, as always, is to do this while maintaining and promoting our collective vision of personal liberty and individuality, the essence of America and why it remains a beacon for the world. And you thought your job was to teach "readin', 'ritin' and 'rithmetic"!

Ethics, Morality and Values in the Classroom

But what's a teacher to teach? What is this morality that defines the core values that make being an American both the hope and the pride of so many of our own people as well as millions around the world? How can ethics, morality and values be brought into the classroom without offending the "Great Separation" that we need to uphold?

How can you as a teacher convey a set of normative principles and values that infuse children with passion for personal and social morality, while not being so abstract as to leave them bored and resistant to important fundamental concepts?

These issues have been at the root of educational discourse forever. The efforts, in recent years, have been called many things—character or moral education, values clarification, civic education. These efforts to clarify standards, raise expectations and define school philosophies are all expressions of the need to find both content and process for deciding what values to exemplify in children's learning experiences.

There is no value-free education. Not only does what we teach imply values and beliefs about what's true and right, but how we teach conveys more obscure values and moral issues in subtle ways.

A teacher who says, "In this class we talk, not hit!" is expressing a moral stance that would be supported by most parents (but not all in every instance). Not lying, cheating, stealing or using profanity; respecting authority; and playing "fair" have deep moral attributes and are complex matters having many implications for social policy as well as classroom control.

We can't get away from it. Schools are places where values, beliefs, morals, ethics and unconscious attitudes about these matters are handled all the time.

Despite all the confusion, ambiguity and disagreement over what's right, true and good in behavioral terms, it's surprising that we still are able to maintain a semblance of order in our schools and in relationships between schools, communities and families.

There seems to be a gray area between religious doctrine on the one hand and ethical neutralism on the other. It's in that gray area that most schools operate, sometimes leaning in one direction, sometimes in the other, swaying, as always, in the winds of political discourse, the secular religiosity of a democratic society.

There is another issue associated with this matter—an internal process in children needs to be addressed along with the institutional issues associated with the goals of education

and the function of schools in our society. Children need to believe in something—a problem that becomes emotionally charged when families don't teach adequate values, when parents' traditions and children's experience don't match up, when contradictions between espoused doctrine and observable behavior are apparent, and when the success of the educative process is undermined by lack of clarity about why, what and how children should be learning.

For a number of reasons, American education gradually gave up teaching virtue in schools. Schools became increasingly secularized during the nineteenth and early twentieth centuries, although before then they were strongly influenced by church teaching, primarily Christian denominational doctrine. The rapid rise of many different ethnic populations within the United States that brought with them alternative religious views made teaching religious doctrine increasingly suspect; recently, the process continuing, there has been a general restriction on school prayers.

The increasing importance of technology prompted the need for an educated working and managerial class to fill industries and businesses and made teaching virtue seem less important as a societal need. Even now there is much more investment in computer literacy in schools than in character education. Who would even question it?

As the schools became more secularized, educators presumed the family and churches would take up the slack in character and moral education that schools had been performing. As long as families and churches were institutions that were compelling and universal, they did communicate the personal, moral and civic virtues that kept society functioning fairly consistently, even though some groups were not granted equity. But the family and churches have proven to be susceptible to breaking down, changing and not having the influence over the lives of people they formerly did. Nobody's

teaching virtue anymore, in any organized fashion, so to speak. Much of this is relatively new, since the end of the Second World War.

The reintroduction of teaching virtues in schools remains a difficult idea to come to terms with. Where does it fit into an already overcrowded curriculum? What virtues will be taught? What standard of performance will we require of children? These and many other questions have permitted only the most secularized notions to gain some foothold, such as values clarification, which focuses on the cognitive evaluation of beliefs and ideals. Even values clarification is becoming suspect since its effect remains obscure to some. Private and parochial schools have co-opted virtue as an educational objective, and their resurgence in recent years is evidence of growing parental desire for help in shaping children's moral education.

What This Book Is About

This book is about understanding ethics and morality. It is about reaching for having our schools stand for something. It is about helping children have higher self-esteem by teaching them what makes them good, noble, special and worthy of respect from others as well as self-respect.

This book is about constructing classrooms and schools so that the educational process means something to the children and adults who pass through them. It's about, in a very fundamental way, helping adults and children in schools understand what they're doing and why.

I propose to do this by helping you teach children about virtue. Not only about the cardinal virtues of prudence, justice, temperance and fortitude, although we'll show that they have great import for modern times. Not only about faith, hope and charity, although children are profound exemplars of those virtues.

I don't propose teaching about doctrine. I don't propose, in one sense, teaching about morals, ethics or values clarification, although they're not bad things to teach. This book is not about separating right from wrong or good from bad. It's not about what's true and false.

This is a book about naming behavior. It's about calling things what they are. If it succeeds, it will help you help children make sense of who they are and what they do. You will help them learn how to identify what's good about themselves—their virtues—and how to act in ways that best exemplify their own inborn need to act correctly in the light of principle. You will show them that there are virtues that have universal appeal, despite the differences that cultural, social and religious doctrines often magnify.

You won't be telling children how they're supposed to be. You'll help them understand how they already are.

If you're like most teachers, you probably have more to do than seems reasonable. This book was not written to add something new for you to fit into a crowded day. You can use some of the ideas or many of them. Many suggestions are optional methods for doing what you do already. But if you choose to apply the principles over time, you'll be able to construct classroom experiences and school climates that support ethical rigor, moral behavior and principled practices that help children learn and help you teach.

What we're reaching for in this book is a way to create order and a high sense of purpose in education so children can feel that what they're doing is important and worth working at.

To do this, it's important to understand the relationship between virtue and self-esteem, a connection that is often overlooked. Self-esteem is the linchpin for translating principles into action. It provides the willingness, the motivation for children to act well. Self-esteem is the pathway by which

children's experiences become embedded in their feelings. And the way children feel about themselves and what they're doing both reflects their self-esteem and determines their behavior.

Chapter 1 discusses how schools can stand for something, how students and teachers experience meaning and purpose in their school lives, and how the school environment can reflect the values and goals espoused by the school and exemplify the virtues children are learning in the classroom.

Chapter 2 examines the role of virtue in children's lives. It discusses what understanding and being able to label their virtues can mean to children and how virtue can be viewed as a learned skill. Children need to be taught how to recognize and name their virtues in order to have high self-esteem and practice virtuous behavior.

The self-esteem model this book is based on provides many self-esteem enhancing activities that help children practice virtues. Supporting children's feelings of comfort and satisfaction in the classroom automatically supports their ability to understand and practice better behavior. Teaching about virtue and enhancing self-esteem are two aspects of the process of influencing children. They go hand in hand. Chapters 3 and 4 provide you with a solid grounding in understanding this relationship.

Chapter 5 contains worksheets that explain a specific virtue to children, ask them questions about how they have experienced it, and list notable people who represent that virtue. These worksheets can be copied or adapted for your class.

Chapter 6 shows you how to think about virtue as a theme for your classroom and apply that theme throughout your regular curriculum at every grade level. Activities will help children understand the words that represent virtues. This chapter will also help you show children how they already

practice many virtues and how they can learn new ones and be able to practice them with increasing confidence.

Chapter 7, for the administrator, shows how administrative action contributes to creating a climate that supports teaching about virtue and helps a school stand for something. A school in which adults "practice what they preach" is one in which children will "practice what is preached"!

Chapter 8 is for the school board. The school board has an important role to play in promoting a district atmosphere in which teaching about virtue is an important job. The way the board of education functions in gathering support and informing the community about what the schools are trying to do can support the classroom teacher in trying new ideas.

The appendixes include sources for biographical works of people who have demonstrated important virtues in their own lives. These books have been selected because of their high quality, and a major effort has been made to vary race, ethnic groups, gender and nationality. Teaching children about notable people who represent virtue is an important ingredient of this method.

Virtue, Self-Esteem and Character Development

Character development is the "Holy Grail" of teaching, whether teachers wish to talk about it or not. Those who are committed to the profession and to children feel most fulfilled when they have had such a profound impact on a student that the child's attitudes and behavior have been transformed. When former students return to tell you they view the time spent in your class as a benchmark in their lives, you experience the real rewards of teaching.

This fundamental goal of excellent teaching often becomes lost in the complexities of the tasks teachers are expected to perform. In many cases, the teacher's first duty seems to be to arrest the negative influences on children's development and ensure that children have a few basic intellectual skills with which to move on in life. Building character seems like a luxury!

Teaching about virtue, enhancing self-esteem and building character in children are closely related. One cannot be done apart from the others. The methods used for doing any of these things are useful for doing the others. This is the basic message of this book. Teaching virtue is the method; enhancing self-esteem is the context; and building character is the outcome.

In a sense, each is a door into the others. Children who have high self-esteem are more capable of learning about virtues and practicing them; children need to learn about virtues in order to make sense of their own experience and develop better self-concepts. Virtue is a critical factor in self-esteem; having good self-esteem enables children to practice virtues with ease, comfort and satisfaction.

The word "character" when used to describe a person of moral fiber seems archaic in modern vernacular. We are confronted daily with compelling evidence of lack of character. People treat each other poorly, don't do their jobs well, don't fulfill promises, give up easily in the face of obstacles, and give in to pressures for satisfying their passions rather than standing firm for right action.

You don't have to be a fire and brimstone preacher to be frustrated with the lack of character we're so often presented with these days. You don't have to be a member of the Moral Majority to worry about the direction children may be taking. You don't have to be a member of a particular religious persuasion to be concerned about moral and ethical values

and how they're practiced by the children in your care. You may be concerned about the future of our democratic institutions and processes because you understand they are best preserved by people of good character acting from a strong sense of civic and social virtue.

But, if you are fortunate, you have also witnessed young people of good character maintaining their integrity despite temptations not to. I'm not only talking about being chaste, drug-free, and dedicated to self-improvement. I'm also talking about youngsters from every niche of society who are honest, tough, forthright, loyal, persistent, responsible and compassionate—youngsters who, despite a lack of knowledge about them, are practicing the virtues of temperance, fortitude, justice and prudence, along with faith, hope and charity.

People who have good character can act with ethical rigor based on confidence in their ability to do the right thing, even in the face of pressure not to do so.

Helping children develop good character, as discussed earlier, was thought to be the duty of families and churches through much of our history. Those institutions don't work as well as they may have done in the past. On the other hand, public education has been the great integrator, the melting pot, the arena for melding the diverse peoples of the world into a country that stands for something, despite not practicing what it preaches perfectly and consistently.

The schools are once again being called on to play a critical role in forming the character of the nation and promoting the virtues necessary to fulfill democratic ideals. This book offers a practical method for doing this that makes use of the crucial connection between virtue, character and self-esteem.

Chapter

1 Schools Need to Stand for Something

Whenever it was, and for whatever evolutionary purpose it came about, people have long wanted to belong to something that embodies and communicates meaning and purpose. Small nomadic bands of ancient progenitors have turned into complex nation states. Primordial animal totems have become T-shirts emblazoned with the symbols of people's passionate dedication to sports teams (or a local bar or contracting company). People want to be part of something that means something special to them.

There are children in our schools, and teachers who are responsible for them, who don't feel that their schools are very special. They don't know why they're there. They don't know for sure what they're really supposed to be doing. Going to school doesn't help them make sense of who they are, where they're going or what they're going to do when they get there. A sizable minority, but a growing one, of children and teachers fit this description to some degree.

Schools need to mean something special to the people who attend and work in them. We know a school means

something special when children who attend it *feel* something out of the ordinary. In a word, they feel good being there because their self-esteem is being supported or enhanced in that school. Children cannot feel good in a classroom or school that is not supporting their self-esteem.

There is a direct relationship between schools that stand for something and children's self-esteem. Self-esteem is the intervening variable between the structure and processes of the school on the one hand, and children's achievement and performance on the other.

Schools are not simply black boxes containing information that sticks to children as they pass through. They are human institutions that serve many needs of children and adults. Adults make a living in them, children learn skills in them.

At the same time, many other basic needs are either filled or frustrated within schools—the need for affiliation, the need to build and express competence, the need for personal and individual recognition and acknowledgment, and many other physical, intellectual and emotional needs that children and adults have.

Among the most important of the fundamental needs children may have fulfilled by school is the need to make sense of life, to define goals and purposes, to feel a semblance of order, to have a context for learning, growth and development that feels as if what is being done and how it's being done is good, true and leading somewhere important.

Context, Climate and Meaning

Schools are a special kind of organization because they are devoted to teaching and learning. All learning is contextual. The statement "Columbus discovered America in 1492" has no meaning apart from the context in which each of its elements

is understood with reference to something else. Who was Columbus? Where was America? When was 1492? What does it mean to discover something?

As our understanding of the context around the statement changes, it takes on new meaning. Columbus didn't do it alone. It wasn't "America." It took a lot longer than one year. And he didn't really discover anything; the people living there knew it was there before he ever arrived! All learning is the process of deriving new meanings from prior understanding.

Teachers know that the context for learning is important. Not only the ideational or informational context, the amount the kids already know, but the climate, the emotional atmosphere, expectations, feelings of safety, excitement, curiosity and anticipation influence how much children learn.

Teachers also know that these climate factors and many others influence the way they teach. Both teachers and learners are affected by many features of the organizational context in which teaching and learning occur.

One of the most important features of this teaching/learning climate or context is the degree to which people perceive the school or classroom as a *meaningful* place to be. This meaning is not only what the adults believe and say the school is "supposed" to be; the meaning is in large part determined by how the children perceive the school or classroom.

When children feel that going to school is a meaningful and important activity that has a purpose, their motivation to learn is enhanced. When children feel that what they're learning is important because it's meaningful and purposeful, their commitment to the entire learning context is reinforced.

When children feel that their school stands for something that is important to them (winning baseball games is one example; winning an academic olympics competition could be another), the activities that represent the school, that symbolize its meaning and importance, take on added significance.

It's in the interest of teachers, children, administrators and parents that schools have a meaning and importance to children that elicits their commitment and involvement.

Schools need to stand for values that enhance the meaning and importance of learning in the eyes of children and the adults who teach them. This is especially true in environments in which cultural and social values and beliefs of families and children don't clearly and decisively ensure that children will be committed to the learning process.

School restructuring, creating new educational options, expanding learning technology, and the myriad ideas for renewing American education won't change much of anything unless children and teachers, on a day-to-day basis, feel that what they're doing has meaning and purpose and fulfills in some way their physical, intellectual and emotional needs as well as their hopes, wishes and dreams.

This cannot be achieved by fiat or by proposing vague, optimistic goals or philosophies. It happens when there is agreement among teachers, parents, school boards, administrators and other school personnel about what the school stands for. The wider the agreement, the more likely that the values, beliefs and expectations agreed to will be practiced. Schools that stand for something influence children more than schools that don't.

When a school's goals, purposes and standards are clear, it becomes apparent that there is a variety of ways those goals can be achieved. This means that schools need to be concerned more about the ends or purposes of what they stand for than the means or methods used to achieve those purposes. Educators constantly seek better methods to get "stuff" into kids' heads; sometimes, in the process of doing so, the purpose of schooling gets overlooked.

The matter is not that we need one overarching set of goals for American education, which will be adopted by every school

and classroom in the country. In fact, the results will be much richer, exciting, and vigorous if we reverse the traditional "top-down" way to set goals, and start at the bottom, so to speak, with individual teachers and schools.

When individual teachers are clear about what their goals are and when individual schools are clear about what their goals are, the children in those classrooms and schools are learning in a meaningful context, one in which there is emotional investment in what's going on, not just rational understanding and acceptance.

Virtues: The Key to Meaning

Here's the trick: What schools stand for must correspond to virtues we wish to see exemplified and practiced by children. Children need to be able to experience that the values of their classroom and school have day-to-day validity because these values support children in expressing meaningful virtues. Let's take an example.

Persistence is a good virtue to teach children, since it is central to high achievement. You can create activities that show children that hanging in just a bit longer, even though it looks as if failure is imminent, can help them be successful. Such activities will have the following characteristics:

- They will be complex. This means they will be longer than usual, have more features, or demand something from children that's out of the ordinary.
- Time will be a variable, so that sticking with the task becomes more important than beating the clock.
- Completing *everything* correctly will be the standard of success, since persistence isn't reinforced by producing meager results.

- Children will be forewarned that they'll want to give up but that you won't let them.
- The process will be discussed upon completion so children can reflect on their experience to understand how persistence felt as well as see what it produced.

A classroom or school might espouse the value of persistence as follows: "Persistence is highly valued in this classroom/school. We believe that children should learn to stick with things in order to discover how well they can do something of significance."

If this value were practiced consistently in a classroom or school these are some things you might find happening:

- Awards would be given from time to time to children who showed persistence by improving in something they formerly did not do well.
- There would be a general practice of giving children plenty of time to finish things, which might involve greater use of smaller, homogeneous groupings for some activities to accommodate the styles of slower or quicker students. This, of course, is a controversial practice, but it makes sense if you value persistence highly.
- Students might be given things to do which would challenge their capabilities significantly, but they would also be given time and the resources they might need to meet the challenge, such as parent volunteers, upper-grade tutors, special materials, etc.
- Children wouldn't be allowed to fail at something. They would always be asked, "What do you need in order to accomplish this task successfully?" Persistence is aided by knowing what you need to get something done.

- Parents would be informed that persistence is a highly held value. They would be given information about how to help their children at home most effectively, which includes not giving children too much help. They would receive suggestions about how to acknowledge their children's persistence.
- The school might have an annual Persistence Award, which would be given to the staff member and student who had shown persistence far above expectations and who therefore had accomplished something really special. The staff member could be a custodian as well as teacher, and the student need not be the smartest kid in school!

Another example is the virtue of *compassion*. Children are often more compassionate than adults acknowledge. In schools that are competitive or where discipline is a problem, this virtue may not rank very highly with adults. But it does rank high with children, since they benefit from being the recipients of others' compassion so often.

A teacher in a classroom that emphasizes compassion will include activities with the following characteristics:

- Children will be asked to explore how they have experienced compassion being directed at them and how this made them feel.
- Children will discuss the opportunities they have to practice compassion on family, friends, pets and strangers.
- Children will evaluate the benefits of and problems in practicing compassion.
- Children will read or listen to stories about compassion or the life of someone who is noted for it.

- Children will use examples from their daily experiences at school to understand when compassion was needed and not used.
- Children will be challenged to perform a compassionate act and report about it through writing or discussion.
- The teacher will take note of those children who seem most resistant to the idea of compassion and understand that they may be most in need of it.

The classroom or school that encourages the practice of compassion might do some of the following things, and identify the virtue of compassion in them:

- There would be a strong emphasis on service within the school and in the community. Recognition would be given for participation in service projects.
- Animals might be kept at school in some manner (cages or pens) allowing children who have social difficulties to have an approved outlet for compassion.
- There might be Compassion Awards noting how some children gave help without expecting anything in return. Teachers would be encouraged to watch for such behavior since it's likely to be spontaneous and informal.
- There would be cross-grade tutoring, peer counseling or leadership training available within the school as continuing evidence of the school's commitment to service and helpfulness.

The above examples demonstrate how the values of the organization and the virtues it encourages children to practice can be aligned to present everyone with a clear picture of what the school stands for.

The fundamental theme of this book is to define what a school stands for and align it with the virtues that you encourage children to practice. Thus the child's internal processes—the uncovering, refining and practicing of virtues—are supported by the external processes of the classroom and school—the clarity of goals and purposes that are meaningful guides for everyone within the school.

You can't teach children virtues unless the climate in which you're teaching them is consistent (and persistent) in espousing and practicing those virtues. Schools can be places that stand for something in a way that has an impact on children. But in order for this to happen, the adults within the school, garnering as much support from parents and the community as they can, must reach agreement on the values, beliefs and standards that they wish the school to practice. When that happens, you've really got something!

Chapter

2 What Is Virtue?

Concern for virtue goes back a long time. Philosophers are still pondering Aristotle's writings on the subject, and it's clear that Aristotle wasn't the first one to think about the issue. People have been trying to define what a good person is for a long time.

The ancient Greeks came up with a set of virtues, the cardinal virtues of temperance, fortitude, justice and prudence, that still make sense. What they meant by a good person and what we mean is not so different. It turns out that many places around the world through most of history found these four virtues to be useful, even though there's a lot of variation about how they're practiced.

When the Christian era came about, the theological virtues—faith, hope and charity—were added to the list and many people have tried to practice them, too.

Philosophers look for large categories in which to lump many factors of a similar sort. That's why there are only four cardinal virtues and three theological ones. But children profit from building a large collection of words that describe behav-

ior and help them recognize their many good qualities. So in this book we won't limit ourselves to the "Big Seven."

In this book the term "virtue" is used in several ways, all of which are important. To sum it up in one big definition:

A virtue is a learned disposition to act excellently. A virtue becomes a character trait when practicing it provides more personal satisfaction to the child than not practicing it.

Even though we recognize that people are not born with virtues, those to whom we attribute high or noble character behave *as if* the traits they practice are innate or instinctive.

Virtue as a Character Trait

I've been an observer of children's self-esteem for many years and have found that one major factor undermines children's self-esteem and keeps them from feeling better about themselves: *They don't know what to call their good qualities or characteristics.*

For reasons I don't fully understand, but which go back at least to our Pilgrim/Puritan roots, Americans have a strong tendency to mold children's character and behavior by trying to do away with the "bad" parts rather than nurturing the good ones. We're quicker to notice what children do wrong and comment on it than to observe their virtues and reward them consistently for practicing these virtues.

This imbalance between criticizing and affirming has made most children quite conversant with what's wrong with them, but not sure of what's right about them. They don't have names for their virtues.

As we grow older, the tendency to be more aware of our failings than our strengths continues. We institutionalize this inclination by considering humility and self-effacement to be

virtues. It seems inappropriate to "toot our own horns." We wait for people to tell us how good we are or how well we have done, before we tell them ourselves. This is not a universal characteristic. Among many Native American cultures, being able to retell one's own valorous exploits with eloquence and passion is considered to be an estimable characteristic, an attitude present in many storytelling cultures around the world.

Even though there is a tendency to help toddlers identify their best qualities, those valued by adults with whom they live, the praise and acknowledgement don't last very long. By the time children are ready for school, praise has become a special reward for exemplary behavior, while criticism is used freely to mold character.

Thus children are prepared for the "real" world where competition results in credit being given to the few winners. Those who don't win are bystanders in the award ceremonies, more aware of what they didn't do and of having missed the prize than satisfied with what they *did* accomplish despite others having accomplished more. We overlook in education the natural tendency of children to disparage things they believe they can't win. It's one reason so many children turn off from schooling so early, having a "work slowdown" even before they drop out.

Children with self-esteem problems suffer from not having names to identify their virtuous behavior. Teaching children about virtues may not make them more virtuous overnight. But they will gain satisfaction from knowing the names of the virtues they possess and having those virtues acknowledged by important adults.

Children practice many virtues; some, such as courtesy, discernment, ingenuousness and obedience, through restraint,

and some, such as daring, fairness, courage and staunchness, by active, observable performance.

A child does not have to be at the head of the class to be *compassionate* toward a friend, for example. The *persistence* practiced by a slower-thinking but highly responsible child may not produce intellectual fireworks, but will be a highly functional attribute throughout a lifetime. A child who plays hard in a losing cause is practicing *steadfastness* that will gain him or her respect as time goes on.

Children who gain satisfaction from what they do and how they do it have higher self-esteem. Children with higher self-esteem can be counted on to perform better in most ways. Having children feel better about themselves pays off for them and for the adults who deal with them. And the big payoff for you as a teacher is that your students will strive harder, with more commitment, to do well at learning tasks.

Helping you help children identify and label their virtues is one of the major themes of this book. Helping you observe and take notice of virtuous behavior is a critical step in the process. (If you can do this, you will be practicing the virtues of sagacity, wisdom, generosity and fair-mindedness, among others!)

Virtue as a Disposition to Act Excellently

I've found from watching children and talking to thousands of professionals who work with them that most kids will act well, according to acceptable norms and standards, if they can! Teaching children about virtues is all well and good, but will it inspire them to work harder in school and behave as we wish them to?

First of all, I need to be prudent (a virtue) about promising results through teaching children about virtues. Although all your students will benefit from the practices described in this

book, children with self-esteem problems (no small minority) will benefit most.

This is because of the special relationship between virtue and self-esteem. Children with high self-esteem practice virtues more easily for a number of reasons:

- They have more self-control, which enables them to make clear choices about their behavior.
- They relate better to people and know how to maintain good relationships.
- They have pride in themselves and act in ways that elicit respect.
- They have discernment and are able to size up situations and act appropriately.

Conversely, children with low self-esteem are weaker in these characteristics, making it harder for them to practice virtue *even if they know the virtuous thing to do.* Children with low self-esteem wish to act better in all respects so they can gain the approval they so much want.

Since virtues involve every aspect of self-esteem, learning about them can help children with low self-esteem gain control through understanding and practice. Teaching these children about virtue and giving them opportunities to gain approval from performing the virtues they already know is a sure path to raising their self-esteem.

Furthermore, the overall climate of your classroom will be improved because you and the children will be paying more attention to behavior and performance. When children are more conscious of their virtues, they try to live up to them. If more children had the motivation to act excellently, it would make your job easier.

Children wish to act consistently with respect to their self-

concepts. This principle explains why children with poor self-concepts persist in fulfilling the poor reputations they have garnered for themselves, just as children with strong self-concepts tend to act consistently in ways that gain approval and reward.

To a large extent, children's sense of themselves is composed of the way they feel about the labels they give to their most obvious characteristics. Their "most obvious" characteristics are those with the greatest emotional import to them and the people around them. Children with high self-esteem tend to feel that the characteristics that make them special or different are *good* characteristics that are valued by others and feel they are rewarded and acknowledged for possessing these qualities. Children with low self-esteem feel that the qualities that make them special or different are "bad" and feel they are criticized and punished for these characteristics by the important people in their lives.

Children (and adults) are motivated to act consistently according to the self-concepts they have of themselves. Children who believe they are successful will act to produce success so as to confirm, again and again, that they are right about themselves! Children who believe they are failures behave in ways that confirm their own negative expectations and reinforce others' negative view of them.

Teaching children to identify and label their virtues gives them a powerful tool for changing their self-concepts and avoids the struggles that characteristically arise in this area. Rather than trying to change a negative self-concept into a positive one (a very hard job), teachers can call attention to and name characteristics that children may never have thought of before. This is not praise; it is a method for helping children differentiate the good and the bad in their own behavior.

Let's take, for example, virtues that if practiced would result

in a greater disposition to act excellently: bravery, competence, conscientiousness, dauntlessness, idealism, intrepidity and learnedness. All children have some familiarity with the behaviors associated with these virtues, even though they may not know what to call them.

The most frightened inner-city child has exercised dauntlessness while passing through dangerous areas of his or her neighborhood walking to or from school. This same virtue can be used to overcome the fear of speaking before the class.

The oldest daughter in a farm labor family has significant responsibility for caring for younger siblings. But she may not understand how her diligence, decisiveness and competence are also useful in organizing and caring for her schoolwork.

A boy with a physical disability who uses a wheelchair is intrepid as he wheels himself around his home and school. He exhibits bravery and purposefulness. These same qualities can be used to help him be successful in an important vocation when he becomes an adult.

As children grow they make generalizations from one area of their lives to others, noting how each experience has application in a way they didn't formerly see. By helping children identify virtues in one area of their lives, you can encourage their application of these virtues in other areas.

Children's self-esteem is based, in part, on their breadth of experience that enables them to make sense more quickly of new experience. Helping children label behavioral characteristics that formerly had no name is a way of extending and differentiating their experience in their own minds.

Striving for excellence in school is, to a large extent, a function of children's ability to imagine themselves performing excellently. They need reference points in their own experience that enable them to foresee this possibility. As their concept of their own virtues expands, their ability to apply those

virtues in new areas also expands. Children will only have a disposition to act excellently if they believe they can. Showing them how they already act excellently is a major step toward this disposition.

Virtue as a Learned Skill

Once children know what to call virtues, they need to know how to practice them. It's all well and good to try to be honest, but there are times when one doesn't quite know how to pull it off. There's skill involved in practicing honesty, and it can be learned.

One of the problems with intellectual traditions of moral or character education, as I view them, is that they tend to make the practice of virtue something quite distinct from learning or practicing other intellectual principles, such as the Associative Law in mathematics (1 + 2 + 3 = 3 + 2 + 1). This is a good example to keep in mind, since that particular mathematical principle has both a logical rationality and an intuitive sensibility about it in the same way that virtues do.

Once understood, virtues make sense to both the rational and feeling sides of people. Honesty, as an example, can arguably be a useful principle to live by. It also feels right because it helps keep track of reality in what people are doing. This does not overlook the fact that honesty means different things to different people, depending on cultural norms about its application. But in most places, honesty, however it's applied, is more useful than dishonesty as a principle in human relations.

I am not trying to make a case for the practice of "universal" virtues. We'd be arguing forever about them. The important thing to keep in mind is that virtues are logical and rational concepts. We can talk about them and define their use. At the

same time, they have considerable emotional importance, and the way we feel about them makes a big difference in how they're practiced.

Practicing virtues is subject to the same "Ah ha" experience that learning anything is. "Ah ha" is an expression signifying that someone "got it." It expresses the feeling that making sense of something gives us. Self-esteem is the factor that integrates the cognitive and feeling aspects of the way our minds work. "Ah ha" is the evidence that making sense of something makes us feel good. The more important the thing we've made sense of is to us, the greater our feeling of satisfaction.

Learning how to practice virtuous behavior in increasingly complex and diverse situations enables us to feel good about ourselves and what we're doing. Advertising executives love to market products that *really* have something good or useful about them so that they can tell the truth while being creatively convincing in the ads they invent. Children who learn ways to be gracious without giving up integrity have a similar feeling of satisfaction.

Learning to practice virtues correctly, which itself is a virtue (righteousness), produces this feeling of satisfaction in children and adults. Children, for example, learn something about honesty even while infants, since their concrete attachment to reality produces benefits for them, such as crying when they're hungry, wet or cold. If they cry too much when nothing's wrong, they seem to perceive that adults aren't happy with them. It's a subtle way in which parents shape their children's behavior and character.

As children grow, the notion of honesty takes on a more and more differentiated meaning and application as their language and conceptual skills develop. We don't expect a toddler to understand why taking another child's toy is wrong; we just try to stop him or her from doing so. However, a ten year old

is expected to understand why and be able to justify his or her behavior with respect to the issues of honesty that arise.

Children are more likely to act virtuously if it feels good to do so. The good feelings arise from several sources. If the following sources operate simultaneously, they will have a powerful and pervasive influence on a child's current and future behavior:

- The child knows how to practice the virtue and does so with self-reflective skill (e.g., choosing to be helpful and providing just the help needed).
- Important adults in the child's life make note of the virtue being practiced and acknowledge it in ways that produce satisfaction for the child, i.e., adults give verbal praise as well as material rewards of various kinds for good behavior.
- Practicing the virtue reinforces the child's affiliation with an important reference group (e.g., other *children* in the class praise the child for having won a spelling bee).
- Practicing the virtue enables the child to get something he or she values and leads to success, in the child's terms, in an important area of life (e.g., a child learns how practicing compassion attracts friends).

A virtue is a skill or talent that when practiced shows qualities of character that are above the norm or out of the ordinary. *And learning to practice virtues is of the same order of experience for a child as learning anything else.*

Learning to read and learning to be virtuous are very similar learning processes, for example. We don't ordinarily identify illiterates as people without virtue, but they tend to think of themselves that way, if the personal stories of those who learned to read late in life are to be believed. The consequences

of not reading and not practicing normative virtues are very similar: restricted access to personal satisfactions, poor relations with others, negative self-concepts, limited ability to be productive and a greater likelihood of experiencing pain, punishment and criticism.

Teaching About Virtue

Teaching about virtue, and especially seeing virtues as skills, not simply moral factors, is timely and necessary. Children need to see themselves as competent learners, responsible parties in their own education and active participants in the democratizing of the schools. Understanding the virtues they possess that can be called upon to help them achieve these things is absolutely essential.

Teaching *about* virtue seems akin to teaching virtue, which is close to teaching morals, which are usually associated with religious principles. Since teaching morals is forbidden in public education as a result of the constitutional separation of church and state, teaching about virtue becomes suspect by association. But teaching about virtues is an important tactic in increasing children's self-esteem and helping them become active participants in their own education. The important connection between virtue and self-esteem will be demonstrated in the following chapter.

Teaching *about* virtue rather than teaching virtue or virtuous behavior is a subtle distinction. It's similar to the distinction between teaching children to speak or teaching them about speaking or language in general.

Speaking is learned in complex ways, some of which are still not understood. But in broad outline we know that children listen, observe, experiment, mimic and slowly gain enough experience to allow a natural biological developmen-

tal sequence to emerge over time. If this process works fairly well, without parents or others doing anything but offering children a rich, day-to-day linguistic experience, we wind up with a fairly mouthy, outspoken and verbally effervescent kindergartner. The child has the bulk of his or her adult vocabulary already in place, without, in reality, being "taught" to speak.

When this talking child gets to school, we begin to teach *about* speech and language. We do so in many ways, from listening to Dr. Seuss to learning foreign languages, along the way teaching the esoteric aspects of speech—things like nouns, verbs and gerunds. If this is done well, all this teaching *about* speech and language, the outcome is a person with highly subtle, diversified and useful language skills who can become, depending on choice, a college professor of French literature, a Madison Avenue copywriter, or a worker in any other vocation that depends on language skills.

Teaching about virtue is similar. Children first learn virtuous behavior in their own families. When they come to school they're acting in ways that show a great deal of coherence and consistency. They reflect the behavior they have observed, mimicked, heard, and been rewarded and punished for. Much of what we call character seems set. A strong ethical and moral structure is already in place, for good or ill.

By beginning to teach about virtue in a manner similar to how we teach about language and speech, we can help children in the same way. By becoming self-reflective about their own behavior, what they bring to the table, so to speak, they can learn to differentiate it, evaluate it, find useful methods for using it, change it, and become artisans in constructing much of their own lives around it.

This happens if children are taught well in a supportive and interesting learning environment. As with language learning,

the school is contending with the home or neighborhood environment to exert influence. If the social/family environment holds children back, good teachers and schools need to find ways to gain some advantage.

In order for learning to become an important value for children, virtues have to be in place and consistently practiced. These virtues may not be highly honored in the family, neighborhood and social life of all schoolchildren.

It's time to begin to teach about virtues again, in ways that keep schools free of doctrinal straitjackets, encourage free and independent thinking, help the teaching/learning process rather than adding to teachers' burdens, and build children's self-esteem, the basic ingredient that makes them willing to set high standards for themselves and to meet these standards.

Virtue is especially important in our country because maintaining our democratic institutions demands it. Virtue has importance distinct from individual character, although the spread of good character through the population enhances the quality of life for everyone.

Schools have played a special role in enhancing commitment to democracy and must continue to be concerned about developing virtue in young people, despite the diversity of views about it. Schools are the real melting pot of our society. They can provide the way for our own disadvantaged minorities as well as new immigrants to come on stage as real participants in governing ourselves.

Teaching about virtue within the context of enhancing children's self-esteem in schools that enable children to give their best is the way an individual teacher contributes to the wider societal needs.

Chapter

3 The Four Conditions of Self-Esteem: A Model

Before discussing the connection between virtue and self-esteem, it is important to give a general overview of self-esteem.

The Four Conditions of Self-Esteem is a distinctive approach to enhancing children's self-esteem. To understand how teaching about virtue and enhancing self-esteem are related, you need to know the general outline of this model. This chapter will provide you with that outline.

Teaching about virtue is a significant pathway to raising children's self-esteem. And raising children's self-esteem is an important step toward having them spontaneously improve their behavior and practice more of the virtues you wish them to. It's a two-way street! Combining the two approaches creates a classroom and school climate that powerfully enhances learning and creates a more satisfying experience for children.

General Self-Esteem Principles

There are a few basic assumptions we make in this book when we talk about self-esteem:

- Self-esteem is about feelings. It is basically unconscious and not reportable.
- Self-esteem is about feeling *satisfied.* When basic needs are fulfilled, one feels satisfied. Self-esteem work is about understanding basic emotional needs, how they are expressed in school and how teachers can meet them and ensure that children are learning what they're supposed to.
- Self-esteem has an internal aspect—the set of feelings that children have inside themselves that influence how they respond to their experiences—and an external aspect—the factors in the environment that influence how children feel.
- The transactions between what is going on inside children and what is happening in their environment will determine how each child acts. This creates tremendous variation in how different children respond to the same experience.
- Children with high self-esteem respond differently to their environment (external factors) because their internal factors (their feelings) are different from those of children with low self-esteem.
- Children's self-esteem varies during the day and over longer periods of time based on developmental issues as well as persistent influences of their environment. This means that high self-esteem children can have their esteem lowered (even permanently) if things persistently go badly in the environment. It also means you can raise

children's self-esteem if the environment is arranged to consistently have a positive effect on their feelings.

- It is important to distinguish self-esteem from self-concept so teachers don't have unrealistic expectations of changes in children's feelings or behavior that may undermine self-esteem rather than raise it.
- Patterns of behavior are more important than specific behaviors in understanding children's self-esteem.
- Self-esteem influences learning through the way in which children experience satisfaction from learning activities.
- Self-esteem influences social relationships, since children with low self-esteem depend on others for emotional support more than children with high self-esteem do.
- Self-esteem influences creativity through the degree of comfort children have in expressing their internal processes of imagination, fantasy and imagery.
- And, finally, self-esteem is a complex phenomenon, composed of relatively independent sub-factors that result in teachers needing to understand why different interventions work for some children but not for others.

The Four Conditions of Self-Esteem

The Four Conditions of Self-Esteem is the name we have given to four feelings that everyone experiences. These are the *Sense of Connectiveness,* the *Sense of Uniqueness,* the *Sense of Power* and the *Sense of Models.*

We use the term *Sense of* to acknowledge that these feelings are often generalized, pervasive, subtle and even unconscious. Feelings don't quite fit into the lexicon of emotions that our language provides. Feelings are usually rich,

complex and hard to label. Each of the Four Conditions of Self-Esteem is composed of many issues.

Children with high self-esteem feel each of these conditions frequently, in many different circumstances and with a high degree of intensity. Children with low self-esteem have difficulty feeling one or more of these conditions. They don't feel it very often, when and where they feel it is quite limited, or they don't feel it very intensely.

In a manner of speaking, feeling "bad" is the absence of a significant experience of one or more of these conditions. Persistently feeling bad is a sign of low self-esteem.

Raising self-esteem means that we help children feel these conditions more often and more intensely, until they are able to feel the conditions without our doing something to them.

While these four conditions are feelings that children already have (internal factors), external factors can also influence feelings. You can design classroom experiences that affect specific conditions in children, and by doing so can control the emotional climate in your classroom more precisely.

Virtuous behavior arises from children's disposition to act in different ways. Their feelings influence the way they behave. Different feelings manifest as different behaviors. Each of the self-esteem conditions promotes the disposition to act in distinctive ways. The result is that different children are more adept in practicing some virtues than others. (See Appendix C for lists of virtues arranged according to self-esteem conditions.)

As an example, if you watch children who have different strengths you will notice that children with high Connectiveness tend to exhibit virtues associated with human relations. Children with high Power tend to exhibit virtues associated with assertive action and self-confidence. This works in reverse as well. When children act virtuously, the self-esteem condition associated with that particular virtue will be raised. The tables

later in this chapter show the virtues associated with each condition of self-esteem.

Think of the self-esteem conditions as the internal "engines" that move children to act virtuously. When the engine is running well (high self-esteem) the virtues for each condition are practiced with persistence and consistency. When the engine is running weakly (low self-esteem) it is less likely to generate virtuous behavior.

The following material will serve as a brief overview of the four conditions.

The Sense of Models

Children with a high Sense of Models are more likely to exhibit virtues that are associated with a strong moral and ethical content. If their Sense of Models is low, their behavior will be characterized by confusion, disorganization and lack of positive principles guiding what they do. When children's Sense of Models is raised they will find it easier to practice virtues associated with this condition of self-esteem. The Sense of Models is the key self-esteem condition that must be addressed in any program that teaches children about virtue.

In order to have high self-esteem, children must be able to refer to human, philosophical and operational models to help them make sense of the world. They use these reference points to help them set their own goals, values, personal standards and ideals.

Children with a high Sense of Models:

- Know people they feel are worthy of being emulated.
- Feel confident they can tell right from wrong and good from bad.
- Have consistent values and beliefs guiding and directing their actions in different situations.

- Can depend on prior experiences to help them avoid being intimidated by new ones.
- Feel a sense of purpose and know, more or less, where they're headed.
- Are able to make sense of what's going on in their lives and of the circumstances in which they find themselves.
- Know the standards that are being used to judge them, and have a sense of their own standards.
- Know how to go about learning what they need to know.
- Have a sense of order that enables them to organize their environment in order to accomplish their tasks.
- Experience satisfaction from intellectual activity itself, regardless of content.

Children's overall self-esteem is enhanced when their Sense of Models is enhanced. This happens when the following conditions are met:

- Children have adequate *human models* in their lives. Human models are people whom children elect to emulate. If, by mimicking or emulating these models, children are successful in the things they must do, then the human models are *adequate*. These human models may be literary, mythical or historical figures, as well as real people in children's experience.
- Children have adequate *philosophical models* in their lives. Philosophical models are the sets of ideas and beliefs that guide and influence children's behavior. To the extent that these models help children succeed in what they must do, they are *adequate* models. Ethical and moral principles that children hear being espoused

and see being practiced influence the way they make choices and decisions about ethical matters.

- Children have adequate *operational models* in their lives. Operational models are the array of mental constructs that consciously and unconsciously influence children's actions and performance. Good manners, social skills, and the whole array of normative, age-appropriate skills from tying shoes to flushing toilets fall into the category of operational models—things we learn to do without thinking about them. These models are learned and reinforced through children's experiences; they are learned through repetitive behavior. To the extent that children have a broad array of such models, they are helped to think clearly, act purposefully and be successful in what they have to do.

Children with a high Sense of Models will find it easier to practice the following virtues:

Models Virtues

Candor	Idealism	Righteousness
Courtesy	Impartiality	Right-Mindedness
Diplomacy	Irreproachability	Sagacity
Discernment	Justness	Scrupulosity
Discretion	Learnedness	Tactfulness
Disinterestedness	Meritoriousness	Temperance
Dutifulness	Morality	Trustworthiness
Fairness	Principle	Truthfulness
Forthrightness	Properness	Veracity
Honesty	Prudence	Veridicality
Honor	Reputability	Wisdom
Hopefulness	Respectability	

The Sense of Uniqueness

The higher children's Sense of Uniqueness, the more likely they are to exhibit virtues associated with positive personal characteristics. If their Sense of Uniqueness is low, their behavior will be contrary to those virtues, reflecting their negative self-concept. When children's Sense of Uniqueness is raised they will find it easier to practice virtues associated with this condition of self-esteem.

In order to have high self-esteem, children must acknowledge and respect the qualities and characteristics about themselves that are special and different, and they must receive confirmation from other people that those qualities and characteristics are important and good.

Children with a high Sense of Uniqueness:

- Feel there is something special about themselves.
- Feel they know things or can do things that no one else knows or can do.
- Know that other people think they are special.
- Are able to express themselves in their own unique way.
- Feel creative and imaginative and have opportunities to safely express their creativity.
- Feel respect for themselves.
- Are able to enjoy feeling different or unusual.
- Feel they are being affirmed for what they *are* rather than being judged for what they are not.

Children's overall self-esteem is enhanced when their Sense of Uniqueness is enhanced. This happens when one or more of the following things occur:

- Children are helped to understand what makes them special (e.g., personal characteristics, skills, affiliations, achievements).

- They are given a wide variety of opportunities to express themselves through a variety of methods (e.g., writing, speaking, drawing, dancing). The greater the variety, the more likely children will find a satisfying avenue for self-expression.
- They are praised for the things they value about themselves, not only the things adults value about them (e.g., a child may feel that athleticism is more important than intellect, even if the child is at the top of the class academically).
- They are not shamed for characteristics over which they have little or no control (e.g., size, looks, ethnicity, gender, their family's lack of affluence).
- They are helped to see that a combination of characteristics makes them special and different (e.g., just being a girl isn't special, just being big isn't special, and being a catcher is only a little special—but being a girl catcher on a little league team, big enough to stop runners, is *really* special).
- The environment provides positive recognition for a broad array of personal attributes, not simply a narrow range of accomplishments (e.g., children are affirmed not only for high grades, athletic prowess or money earned but for being honest, forthright or persistent).

Children with a high Sense of Uniqueness will find it easier to practice the following virtues:

Uniqueness Virtues

Chasteness	Innocence	Spiritedness
Frankness	Nobility	Sterlingness
Guilelessness	Plainspokenness	Trueheartedness
Humility	Saintliness	Virtuousness
Independence	Self-Effacement	Vivacity
Ingenuousness	Self-Reliance	

The Sense of Connectiveness

The higher children's Sense of Connectiveness, the more likely they are to exhibit virtues associated with interpersonal relations. Children with low Connectiveness will either withdraw or act in a manner quite contrary to the virtues associated with this condition of self-esteem. When children's Sense of Connectiveness is raised they will find it easier to practice the virtues associated with this condition.

In order to have high self-esteem, children must be able to gain satisfaction from the people, places and things that they feel connected to, and the value of those connections must be acknowledged by the people who are important to them.

Children with a high Sense of Connectiveness:

- Feel they are a part of something.
- Feel related in important ways to specific people, places or things.
- Identify with a group of people.
- Feel connected to a past or heritage.
- Feel that something important belongs to them (feel a sense of ownership).
- Feel they belong to something or someone.
- Feel good about the things that they feel part of (feel satisfied).
- Know the people or things they feel connected to are thought well of by others.
- Feel they are important to others.
- Feel comfortable with their bodies and trust them to work well (feel connected to themselves).

Children's overall self-esteem is enhanced when their Sense of Connectiveness is enhanced. This happens when the following conditions are met in the children's environment:

- They have a large number of important connections with people, places and things they value (e.g., friends, family, toys and books, "special" places around the home or neighborhood).
- They experience a significant degree of satisfaction from their connections (i.e., they experience positive feelings, such as love, goodwill, fun, joy, safety or excitement, from their connections more often than negative feelings).
- The people and things children feel connected to are acknowledged as valuable by other people.

Children with a high Sense of Connectiveness will find it easier to practice the following virtues:

Connectiveness Virtues

Altruism	Evenhandedness	Openheartedness
Benevolence	Fair-Mindedness	Patriotism
Bigheartedness	Faithfulness	Philanthropy
Carefulness	Gallantry	Respectfulness
Charity	Generosity	Sincerity
Chivalry	Kindness	Tolerance
Compassion	Loyalty	Unselfishness
Devotion	Magnanimity	

The Sense of Power

The higher children's Sense of Power, the more likely they will exhibit virtues associated with the self-confidence required for strong assertive action. If their Sense of Power is low they will

not be able to act according to these virtues. Their behavior will be contrary to such virtues, indicating their lack of confidence in their own competence. When children's Sense of Power is raised, they will find it easier to practice virtues associated with this condition of self-esteem.

In order to have high self-esteem, children need to have the competence to do what they must, the resources required to effectively express their competence, and the opportunity to use their competence to influence important circumstances of their lives.

Children with a high Sense of Power:

- Believe they can do what they set out to do.
- Feel confident they can handle, one way or another, what is put before them to do, including things that might be risky or challenging.
- Know they can get what they need to do what they have to do.
- Feel they are in charge of their own lives, overall, despite having to depend on others some of the time.
- Feel comfortable when they have a responsibility to fulfill.
- Feel others can't make them do things that they really don't want to do.
- Feel confident they can make the decisions they need to in order to solve the problems they're faced with.
- Know they're not going to lose control of themselves despite pressures they may experience.
- Are able to use the skills they have in situations calling for them, and are comfortable about acquiring new skills.

Children's overall self-esteem is enhanced when their Sense of Power is enhanced. This happens under the following conditions:

- They are given the resources needed to meet important objectives in their lives (e.g., having even a small allowance allows children to make some important decisions).
- They are given many ways to exercise a Sense of Power, from being able to manipulate tools and other material resources (external factors) to controlling their emotions and solving problems (internal factors). The more ways children have to exercise their Sense of Power, the greater their feeling of control.
- They have the opportunity to use what they know and do well. This is the main strategy used to *maintain* the Sense of Power.
- They are allowed to make all the decisions they are capable of making successfully, even if they resist doing so. This is the main strategy used to *build* the Sense of Power.
- They have a sense of physical and emotional safety.

The more competences that children have and the more skillful they are at using them, the more confident they can be in meeting new challenges (e.g., children who know how to ride the bus and deal with strangers can profit from greater mobility). Children who have an adequate Sense of Power have less need to control or manipulate others. Bullying, acting manipulative, avoiding challenges, being irresponsible and having disabling fears are all signs of a diminished Sense of Power.

Children with a high Sense of Power will find it easier to practice the following virtues:

Power Virtues

Boldness	Fearlessness	Responsibility
Bravery	Intrepidity	Staunchness
Competence	Long-Sufferance	Steadfastness
Conscientiousness	Obedience	Toughness
Courage	Patience	Valiancy
Daring	Perseverance	Valorousness
Dauntlessness	Persistence	Vitality
Discipline	Punctuality	

The Three Arenas of Self-Esteem

There is another piece of the self-esteem puzzle you need to have. Children experience self-esteem in three arenas: the Personal Arena, the Interpersonal Arena, and the Group Arena.

Children experience their internal states—their feelings—in the Personal Arena. These internal feelings are unique combinations of the Four Conditions of Self-Esteem—Connectiveness, Uniqueness, Power and Models.

Children experience two kinds of external events that influence the way they feel. One kind of external event—direct one-to-one interaction—is called the Interpersonal Arena. There is another person at the other end of the children's one-to-one relationships. In your classroom, the most important other person is you.

The other external event is more general—experiences of group interaction that occur in classrooms, families, schools and other group and institutional settings. This is called the Group Arena. Group interactions are more than a collection of one-to-one relationships. In classrooms, group interactions include factors such as classroom climate, lessons and the

variety of structured group activities that occur, as well as informal play, instruction and social groups.

Understanding self-esteem in terms of these three arenas is key to effectively increasing self-esteem in the classroom.

The Personal Arena

We infer children's feelings from their behavior. Thus, in the Personal Arena we focus on observing children and analyzing, from their behavior, what their particular self-esteem strengths and weaknesses are. This is important to do in order to select appropriate self-esteem–building activities that will make a difference to an individual child or group of children.

Children who have low self-esteem behave differently from children who have high self-esteem. Some of the behavior is clear and obvious; some is subtle and requires persistent observation to see.

The behavior that expresses children's self-esteem is *patterned behavior.* There are characteristic patterned behaviors that represent highs and lows in each of the four conditions.

When children have low self-esteem, the problem usually centers on one of the four conditions. This condition is the *critical condition.* It must be handled in precise ways in order to achieve significant and persistent behavioral changes in the direction of higher self-esteem.

Children's critical condition defines the area in which they will have the greatest difficulty exhibiting virtue. The problems they may cause others because of this low critical condition of self-esteem are the evidence of their difficulty in acting according to higher principles in any area. Children's ability to act morally and ethically—in a word, *virtuously*—rests on a substrate of emotional security and integration that results in, and depends on, high self-esteem.

Appendix D contains a Personal Arena Behavior Checklist

for each of the four conditions. These checklists will help you identify and understand behavior associated with each condition. You can use the checklists to help determine which condition is a child's critical condition. The larger the number of index behaviors observed, and the greater the frequency or intensity of the behaviors, the greater the difficulty the child has with that particular condition of self-esteem.

The Interpersonal Arena

The Interpersonal Arena is the arena where you communicate with a child one-to-one, using the approaches that work best with children who have weaknesses in each of the four conditions.

What you say, how you say it, and when you say it has a powerful effect on children's self-esteem. Children with low self-esteem are much more sensitive to how they are treated than children with higher self-esteem. Children with low self-esteem react differently to their environment than children with higher self-esteem; they make different presumptions about the meaning of what you are doing or saying to them.

Each of the four conditions represents a different set of feelings. For example, children with a strong Sense of Connectiveness generally are more open, friendly, warm, trusting and convivial. Children with a poor Sense of Connectiveness will be shy, overly aggressive, poor communicators, distant and reluctant to respond fully to others. If you are trying to "connect" with these children, you will have to employ different tactics.

The key to making self-esteem interventions work with individual children is this: Strategies that enhance one condition of self-esteem do not necessarily work to enhance the others. You treat a child who has a low Sense of Connectiveness differently than you do one who has a low Sense of Power,

if you wish to make a difference in how the child feels.

Just as the behavior that represents a weakness in each condition of self-esteem is patterned, there are special patterns of interaction that have different effects on children. The Interpersonal Arena offers a wide variety of things you can do to affect each condition. This is the arena where you have the most power to influence the self-esteem of individual children.

Teachers who are skillful at enhancing self-esteem in children are highly flexible in selecting ways to act with different children, depending on an individual child's special emotional needs. The four conditions model for self-esteem shows you how to assess what a child needs (Personal Arena) and how to select techniques that will have a powerful influence on children's feelings (Interpersonal Arena).

The Interpersonal Arena has special importance in the process of encouraging virtues in children. You can't impose values and beliefs on children, especially in the face of those they have learned at home and in their communities. But because children have a natural tendency to express virtues that represent each condition of high self-esteem, removing the emotional barriers that keep them from practicing these virtues by raising their self-esteem provides the pathway to changes in their attitudes and behavior.

Appendix E contains a list of techniques and strategies for building each condition of self-esteem in the Interpersonal Arena.

The Group Arena

Most of children's school experience occurs in group situations. By group situation, we mean any time two or more individuals are engaged in an activity having a common objective for all of them. The group can be a small reading group of three or four children, a classroom, or an entire school.

The term *Group Arena* is used to mean anything influencing self-esteem that results from children's experience in any social system in which they participate. School experience is composed of many social systems through which every child must pass. Some pass through them comfortably, others with little or no satisfaction.

The Group Arena is where rules, procedures, norms, policies and other activities occurring in groups influence children's self-esteem. The activities that take place in your classroom influence the self-esteem of everyone in it, including yourself.

Certain things that go on in groups characteristically undermine or enhance the self-esteem of their members. If you understand how different group activities affect self-esteem, you can design activities to enhance self-esteem for all children in your class.

Classroom activities have a different effect on each of the four conditions, and different children have different self-esteem needs. An activity designed to raise children's Sense of Power may not have a significant effect on the Sense of Uniqueness. So a child with a poor Sense of Uniqueness may not benefit significantly from that activity.

Every teacher tends to emphasize some conditions of self-esteem more than others. Which ones are emphasized reflect the teacher's self-esteem, as well as important norms or values in the school.

For example, if you are a teacher who has a high Sense of Connectiveness (many teachers have high Connectiveness), you gain a good deal of satisfaction from interacting with others. You like to interact both frequently and intensively with children in your classroom because of this. As a result, you use classroom activities to increase the frequency and intensity with which children interact, because it gives you satisfaction to do so.

If you also have a low Sense of Power you will tend to do fewer things that increase children's Sense of Power, and you will find some children who are immune to your warm, loving nature.

When children have problems with one or more of the conditions, they respond favorably to activities that raise those conditions. If you design activities so that all aspects of self-esteem are attended to, all children will find opportunities in your classroom to experience a high level of satisfaction, and their self-esteem will improve if it needs to.

The same principles applying to the Group Arena in the classroom apply to the school as a whole.

With the final piece of the self-esteem puzzle in place, you now understand the relationship between teaching about virtue, having children be able to exemplify more virtues in their behavior, and self-esteem. Self-esteem and virtue are like rooms connected by a swinging door. You can enter each room from the other, but they are inextricably linked to each other. Children with low self-esteem have difficulty expressing the virtues associated with their lowest self-esteem conditions. Children with high self-esteem are more able to express more virtues comfortably.

The Group Arena is the most significant arena for teachers, since much of what you do is devoted to constructing general processes that influence groups of children or the class climate. Direct instruction is one method for encouraging virtue in children, but it won't work as well if too many of them have low self-esteem.

Appendix F contains a list of techniques and strategies for building each condition of self-esteem in the Group Arena. Using these Group Arena techniques will build a context in which practicing virtue is easier and more satisfying for more children, even those with low self-esteem.

Review

There are four conditions of self-esteem:

- The Sense of Models
- The Sense of Uniqueness
- The Sense of Connectiveness
- The Sense of Power

There are three arenas in which we work with self-esteem issues:

- The Personal Arena
- The Interpersonal Arena
- The Group Arena

Combining the conditions and the arenas will help us answer the following questions:

Conditions and Arenas

Condition	*Personal Arena*	*Interpersonal Arena*	*Group Arena*
Connectiveness	What does the child do that shows an ability to relate to people, places and things?	What can I do to improve the child's ability to relate more effectively and comfortably?	What can be done to improve the group's ability to have good relationships?
Uniqueness	How does the child show respect for his or her special characteristics?	What can I do to improve the child's self-image and self-respect?	What can be done to increase the group's capacity for creative self-expression?
Power	How does the child show control over his or her life and work?	What can I do to improve the child's skill, sense of responsibility and confidence?	What can be done to improve the group's ability to self-monitor and make good decisions?
Models	How does the child show the sense of order and purpose he or she feels in life?	What can I do to improve the child's understanding and ability to learn?	What can be done to set standards and expectations for the group to achieve?

Chapter

4 Connecting Virtues and Self-Esteem

In the previous chapter self-esteem was defined as the state of feeling comfortable and satisfied, and we showed the variety of sources for feelings of satisfaction in children's experience.

When children do something "good," both in their own terms and according to the expectations of important adults, they feel they have accomplished something important. We call this feeling "satisfaction"—the sense that one has done enough of whatever was needed to bring about an intended objective or state of being. Practicing virtue can be a major source of satisfaction for children.

Early in children's lives the evidence of their success in practicing virtues lies in the extrinsic rewards they receive from adults for doing so. These rewards may be material ones, but for young children they are primarily affectional and emotional: smiles, affection, physical closeness, praise—the myriad things that people do to let infants and toddlers know they've done something good.

As children's language capability grows, the extrinsic

affirmations they receive for practicing virtues become more pointed and explanatory: "It was very nice of you to invite Sarah to your party, since she is new in your class." The child knows that inviting Sarah was a nice thing to do, but may not know that the virtues (benevolence, bigheartedness, charitableness, compassion, generosity or kindness) can be practiced at other times, not just when having a birthday party! Knowing about virtues can help children generalize, diversify and extend the range of their good behavior.

As children gain knowledge through their own experience that practicing virtues is important to significant people in their lives, they gradually internalize those practices and the idea that they're important. They begin to gain satisfaction from their actions without the need for extrinsic support. Children learn to reward themselves, the major reward being the feeling of satisfaction they get when they know they have done something right.

The foregoing description is abbreviated, but essentially correct. Children don't develop evenly, without stresses. What formerly required extrinsic rewarding doesn't easily or surely become intrinsic. Even for adults, where intrinsic satisfactions seem to be paramount, there is a need, from time to time, to know that others recognize how well we're doing! We may act as though we don't need praise, but it's nice to have every once in a while, nevertheless.

The process of transforming extrinsic reward into intrinsic satisfaction is the major pathway by which values, beliefs, behavior and the emotional aspects of these things become part of the "personality" of individuals and the dominating expectations within groups. Cultural and social norms are transmitted this way. Virtues are learned and practiced in this manner. This is where the connection to self-esteem occurs.

Self-esteem develops in the same way—from extrinsic

acknowledgement reinforcing valued expressive behavior ("It's really good when you treat the baby nicely, as I've asked you to!") to internalizing that acknowledgement so that a young person develops what we call high self-esteem. ("Doesn't it make you feel good when you do something nice?") This is the ability to experience personal satisfaction from doing things to fulfill one's own emotional needs without needing, on all occasions, other people's acknowledgement, guidance or praise.

Self-esteem and practicing virtues are closely aligned both in how they come about and in how children experience them emotionally. Practicing virtues correctly has implications for all the conditions of self-esteem. While it is most relevant to the Sense of Models, it is also an important factor in helping children build their Sense of Uniqueness. Children with high Connectiveness and Power will also practice virtues more easily.

Virtues and the Sense of Models

Teaching children about virtues has most to do with the Sense of Models. We will now explore the close connection between virtues and self-esteem, and the implications of this connection for teaching practices and classroom activities.

Remember that the Sense of Models is about the feelings associated with making sense of things. Knowledge about virtues can help children make sense of their experience.

Knowing what virtues are, when to apply them and how to practice them is critical for children as they learn to wend their way through the thicket of the moral and ethical aspects of human relations. The matter is so important that moral and character education is a distinct field within education, and a body of theory and research have grown up about it.

The special relationship of moral and character education

to self-esteem has not been explored in depth. Teachers in public school classrooms have not had a convenient place, so to speak, in which to embed practices and activities that could have an effect on children's moral and ethical development.

The particular emphasis of this book is that teaching about virtue is part of a more general obligation of teachers, namely, to build children's Sense of Models as one step in the overall intention to build self-esteem. Teaching about virtues is a powerful tool in building and maintaining the Sense of Models in children who have either low or high self-esteem.

In the last chapter you saw how the Sense of Models is composed of three sources: human, philosophical and operational models. We will discuss these at greater length.

Human Models

Human models are people who are worthy of emulation, in the child's experience. These are "real" people, not ideas, but may be persons from literature, history or myth, as well as members of children's families and communities. They may also be people at the school.

Mythical figures, characters in traditional stories, heroes, heroines and elders have been held up as examples since humans became humans. Having models for ethical, moral and even everyday behavior has always been important. Infants and toddlers watch and listen to what people around them do, and then mimic that behavior as their mental and physical developmental sequences emerge. "Joey walks just like his grandpa"; "Jake is growing up to be a writer like his mom"; "Suzy is friendly like her father."

Valued characteristics passing to the new generation through observation and mimicry is primarily a human attribute, although modeling behavior can be noted in primates and animals such as dogs, wolves and other mammals who add

primitive learning to the instincts they're born with. Since learning far exceeds the importance of instinct in humans, having a diversity of human models that can be appealed to as examples of appropriate behavior is an advantage. We can always learn something new from watching and listening to someone else, and we often do.

Humans have the distinctive ability to imagine, to think of something that is not present or doesn't even exist yet. Having a *rich array* of human models who can be reference points for making sense of current experience is important. Children need material for their imaginations to work on. They learn from watching each other as well as their teachers, and may have more influence over what their peers learn than adults do. We tend to learn best from people who know only a little bit more than we do.

Biographies and stories about people who represent characteristics we wish children to emulate are valuable teaching tools. But it's important to use such material with purpose and intention. Teaching about virtues provides the *context* in which learning about human models helps children make sense of what they're learning.

Persistence, courage and singlemindedness come alive as human attributes when children learn about Byrd, Chichester, Earhart, Washington, and others from different periods of history. From studying the lives of eminent people, children "learn" to select from their own experiences the qualities and characteristics they most value, see these qualities exemplified in great accomplishment, evaluate their own performance in light of the model's, and then set goals and aspirations for themselves that may be attainable.

A human model is not useful or valuable if the virtues the model exemplifies are outside the child's experience. The acts performed, e.g., leaping tall buildings at a single bound or

changing into a spaceship, are not really the issue so much as the *way* they connect to children's inner experience. This inner experience includes wishes, dreams, hopes, fears, angers—all the emotions children process. Often adults must ferret out the particular virtues that a superhero or heroine represents in order to understand what is evoking interest or allegiance from children.

Even when reading about real human models, or discussing people with whom children are familiar, such as relatives, it's important to understand how the model has relevance to children's actual experience, to something in the current life challenges the children are facing. This is one way that teaching about virtue helps children make sense of what's going on in their lives.

Children benefit from having human models who represent many aspects of their experience. Their actual social experience may be limited because of family beliefs and values, poverty, physical isolation or transiency. The classroom can become a place where such experience can be augmented and diversified by studying people who represent virtues children should be exposed to.

The closer such models can be to children's experience, the more likely the children will find an emotional connection that makes the model relevant. This justifies using ethnicity and gender as criteria for selecting human models for children to study, not only to find an obvious characteristic with which to identify, but to introduce the idea that people of virtue are not limited to any one particular reference group.

We live in a time that seems to enjoy finding flaws in the character of the most heroic people. We also elevate people to fame and notoriety who have few virtues that we would wish to pass on to children. It may seem that teaching about people who could be good models for children is a somewhat dated and ineffective method for teaching virtue. It smacks of

appealing to authority rather than allowing children to find ways to express virtue from their own experience.

But we can't have it both ways. On the one hand there are cries that family dissolution has restricted the ability of children to find adequate models for their lives. There is controversy brewing (as of this writing) about creating educational experiences that are ethnic specific—Black schools and teachers for Black children is one example. Cross-age tutoring, Big Brothers and Sisters, and a raft of other devices are being used in schools to attempt to provide adequate human models for children who are thought to need them.

Introducing the study of eminent men and women into the classroom in the effort to teach about virtue is *one* of the methods that can be used to expand children's sense of the place of virtuous behavior in their own lives. Classroom activities embodying this approach will be described in succeeding chapters.

Philosophical Models

Philosophical models are ideas and beliefs that guide and influence children's behavior. The toddler who looks at her mother's severe expression after having pulled books off the shelf and says, "Me bad!" is building both a set of beliefs and standards and a self-concept that will become more subtle, diversified and explanatory as time goes on. Hopefully she will be taught to affirm her own virtues, so that "Me good!" becomes an important reference point for her too.

The mind uses language in the service of its model-building potentialities. Ideas, concepts, beliefs and values become the fundation for building philosophical models that arrange good and bad, right and wrong, and true and not-true into usable belief systems.

A usable belief system directs a child's behavior or provides

the child with justification for what he or she has already done. It provides the principles that help children explain to themselves why they did or should do something, e.g., "I don't think we should tease Angelo, because it'll hurt his feelings."

Virtues fit closely into this aspect of the Sense of Models. A virtue is a word embodying an idea that can guide and influence behavior. Studying virtues has as much relevance as other things in the curriculum—more, if you believe that improving human relations in our society is a useful goal for schooling.

For example, teachers expect that teaching children arithmetic operations will change their behavior. Such knowledge will enable them to learn higher-order mathematical skills as well as be useful in dealing with everyday demands. Just so, teaching *about* virtues enables children to understand their own behavior and that of others. They can also choose to use what they learn in the service of any purposes they have.

Helping children evaluate and refine the philosophical models they come to school with is an objective in teaching about virtue. Kindergartners have fairly well-developed value structures, albeit based on the *authority* of parents rather than *thoughtful consideration* by the child. This parallels the extrinsic to intrinsic nature of the rewards children experience as they integrate virtue in themselves. "Don't hit your brother!" becomes transformed into "Tell me why you shouldn't hit your brother." These value structures are closely tied to the emotional development of children. Most people don't depart significantly from them, even though by adulthood they have passed through some analysis and alteration. The dominant values we are exposed to as children act, often unconsciously, as a frame of reference for the rest of our lives.

Most kindergartners need instruction in the virtues associated with schooling so they can make sense of their new experiences. At school, children's capacity for self-reliance is

tested more rigorously. Their ability to be helpful and cooperative is tested at higher levels. They are asked to be thoughtful, forbearing, magnanimous, respectful, fair and obedient in new and more demanding ways. Family and community life have not provided the new pupil with all the models he needs in order to make sense of his school experience.

Nevertheless, as every kindergarten teacher can attest, the children who are most prepared for schooling are those who have an adequate set of philosophical models when they arrive at school. *Adequate* in this context means children have a set of beliefs and resulting behaviors that are capable of handling the complexities of this new experience, leading them to size things up accurately and choose ways to act that are functional with respect to the requirements of the classroom. Children who are well prepared:

- Know it's better to report to the teacher that another child has taken a toy, rather than start a fight over it.
- Will make room for another child to sit in the circle instead of forcing her to complain.
- Will ask for help rather than cry when a task is confusing.
- Pay attention when the teacher asks, rather than continue to talk to a seatmate.
- Remember where things are instead of asking the teacher every time something is needed.

More simply, the child with adequate philosophical models knows how to "act right." Many children, however, are not so well prepared.

Many children start off badly, not knowing how to function within a classroom. They aren't taught a functional belief system about why they're there and as a result never learn how to find satisfaction within the school context. They may not

even understand the virtues that would permit them to value schooling and learning.

As a teacher, you will need to be aware of the distinction between children who have been taught dysfunctional ideas about how to act in school, and children who simply have not been taught functional ones. An example of the former would be the principle, "Don't trust your teacher. You don't have to do everything he or she says!" Such an idea might be taught to some children by parents who have not overcome the resentment stemming from their own bad school experiences. We hope such parents are part of a small minority.

It's more likely that you'll run into children who simply don't have an adequate set of personal standards to help them behave competently in school. They haven't been taught that being cooperative, altruistic, diligent and temperate are useful virtues for school. They may have learned to express these virtues within the family but not to "outsiders." Thus, they know how to manifest these virtues but not when, where and with whom in ways that will help them in school. They may know how to care for younger siblings but haven't had experiences with larger, more impersonal groups. It's critically important that these children begin learning appropriate behavior and the labels that will enable them to embed that behavior in qualities with a broad range of functions—the virtues.

Children who do well in school have characteristics that guide them to be successful and reap rewards. They have attributes that allow them to find satisfaction in their learning experiences. They find that what they do at school and how they do it support their beliefs about why they're doing it. Children who have adequate philosophical models understand why they're in school and, thus, know what they have to do to be successful.

Operational Models

Operational models are mental constructs that influence behavior, primarily in unconscious ways, and have developed as a result of consistent repetitive experience.

When you scan reading material, you understand what it means without consciously decoding every word in a linear way. In your brain there is a set of "structures" that enable you to decode these words as quickly as your eye can scan them. The mechanism for doing this is very complex, but we don't need to be brain physiologists to understand that there are a great number of such structures that guide and influence our behavior without our being conscious of them.

Think of driving a car. You had to learn, in a relatively serial manner, the various movements to make with the brake, gas pedal, clutch and wheel, while looking forward, sideways and back simultaneously. At the same time, you had to sense important variables both inside and outside the car, decoding them properly and taking appropriate action. The process of driving is so complex that we can't do it well if we think about it too much! It has to become automatic, and through repetitive experience (training and practice) it finally becomes so for most people.

Most of the things we do moment to moment are done as a result of some mental structure that has become so embedded in our everyday experience that we don't consciously think about what we're doing, even though part of our brain is quite actively monitoring the processes. Once we've made "deep" sense of something, we can put it aside and not think about it.

The chances of striking a baseball coming toward one at 90 miles per hour with a piece of wood that is resting on our shoulder are very small. Some people do it far beyond expectations. It's almost impossible to do without long years of practice and repetition. In recent years many baseball

players have learned to visualize themselves swinging the bat smoothly in the right plane at the right part of an instant, so as to gain marginal advantage over pitchers who are visualizing placing the ball exactly where it can't be hit!

Operational models result from having enough of the right kinds of experiences to learn ordinary and extraordinary procedures. Operational models are the templates from which successful action arises. The more operational models we have, the more we are able to do successfully. The more appropriate experiences children have preparing them for the tasks of schooling, the more they will be able to meet those challenges successfully. They will be able to make sense of new demands quickly as a result of having a large catalog of well-integrated experiences that they can use as reference points.

Most ordinary behavior results from operational models developed during children's pre-school lives. Most kindergarten-ready children, for example, know how to dress themselves, eat with appropriate implements, wash their hands, greet people, and perform many other ordinary everyday practices. They may not do these things appropriately on every occasion, but practice will make perfect! By the time a child is school age, adults have become somewhat complacent about the child's skills, since he or she has been practicing so many of these skills for so long.

Children have a very large number of operational models already locked into their brains. They manage quite well in many areas of their lives without constant adult supervision. Many of these operational models are structures that help children make sense of what they're experiencing. The models organize the verbal, conceptual and material factors in children's moment-to-moment experience. They allow children to proceed with complex behavior (hitting a ball with a

bat) while focusing on the desired outcome rather than the minute details of the act itself.

Operational models, along with human and philosophical ones, become internalized as children grow. Even though the different types of models seem to arise from different experiences, taken together they build the overall Sense of Models. All three types of models provide reference points to help children make sense of things, so that their behavior becomes based in understanding what's going on. Furthermore, when children's frame of reference (the Sense of Models) is rich and consistent, their behavior becomes infused with a sense of purpose; it's not hit or miss, based only on emotions.

Being able to act virtuously relates to children's overall Sense of Models, not just to religious or philosophical teaching about ethics and morality. The ability to practice virtue is related to children's general life experience of learning and integrating their experiences into more general and pervasive unifying themes. These themes become, in turn, generalized views of the world that influence the pattern of choices children make, including choices that lead to educational and vocational commitments later in life.

Teaching about virtue is related, therefore, to everything else that's being taught in the classroom, because "everything else" includes things you want children to learn and use in their intellectual, social and physical development. Moral and ethical behavior results not only from children understanding right principles of action, but from children's overall ability to make sense of things, understand their options, and be able to foresee the consequences of what they do. These are complex skills resulting from many experiences.

The goal of teaching children to act virtuously, a task that society gives primarily to the family, is to have them be able to act in ethical ways in complex moral situations, quickly, comfortably and with a high degree of consistency. In other words,

we want them to be "good" in whatever situations they find themselves.

But in order to act ethically in a spontaneous and intuitive way ("The money isn't mine, so I can't take it") they have to be able to do other things quickly and easily. They have to size up a situation and know what's going on. ("That's money. It doesn't belong here. It must have belonged to someone. They must have left it here by mistake.")

They may have to select among a variety of principles that apply to the situation. ("There's no one around who might have left it here.") They have to be able to select an appropriate method for applying the principle they select. ("I'll take it to the office; it's really for the Lost and Found.")

Finally, they have to feel comfortable and satisfied that they've done the right thing in the right way. ("You have done a very honest and honorable thing. You should be proud of yourself.")

In order to perform a virtuous act, children need to know a lot more than the names of virtues! They have to be able to make sense of the correct act to perform. Their overall Sense of Models must be strong enough to enable them to perform a virtue correctly. The ability to act ethically and morally is a result of the breadth and depth of their overall experience. Therefore, teaching children about virtue goes hand in hand with everything else you do in the classroom to build the Sense of Models.

The entire learning process and the context in which it occurs (the overall climate of the classroom and school) can be used to build children's ability to act appropriately.

Expanding children's catalog of usable operational models is a somewhat awkward term for describing what you do as a teacher. But in terms of self-esteem, virtue is the factor that helps children integrate the human, philosophical and operational models that have developed in their lives. Teaching about virtue can be the integrating factor in your classroom.

Everything you teach children is finally used in the service of the ethical and moral choices they make.

The goal of teaching about virtue is the same as the goal of whatever you teach children at whatever level you teach—that is, to enable children to use what they know in the service of learning what they don't know, so their ability to analyze, judge, choose and act grows to the point where they can function as independent, self-respecting, self-reflective members of a democratic society.

Virtues and the Sense of Uniqueness

A high Sense of Uniqueness is also an important ingredient of overall self-esteem. It results from children acknowledging and respecting the qualities and characteristics about themselves that are special and different. Children must receive confirmation from other people that the qualities they feel are special about themselves are valued and appreciated.

Children's self-esteem is enhanced when they can identify what's good or right about themselves (their virtues). They can then find ways to express those qualities so as to produce personal satisfaction as well as gain approval from others. When children become *convinced* that something about them is special in a positive way, the process of acting for intrinsic rewards begins.

Virtues are labels that describe behavior, as well as the intentions that promote the behavior. This connection between act and intention is especially important with respect to the Sense of Uniqueness.

Acts that arise from children expressing their Sense of Uniqueness are felt to be expressions of the "real" self of the child. These include acts that are close to the core of a child's being, such as creativity, a special talent, or those distinctive

acts of self-expression that distinguish a child from all other children. Unusual language abilities, a quirky sense of humor, a precocious eye for color or line, a heightened sensitivity to people's feelings, an unusual physical skill—these are some of the ways children's Sense of Uniqueness may assert itself.

Children with high Sense of Uniqueness are persistent and assertive in doing things they feel are true expressions of self, things for and from which they continue to receive approval as well as a high level of personal satisfaction. This explains why very young children who have been identified as having some precocious talent (e.g., very young, world-class gymnasts or musical prodigies) are capable of extraordinary devotion to the discipline and practice that keeps their skills excellent while seeming to enjoy what they're doing without resentment.

Similarly, children with a low Sense of Uniqueness, who feel that the qualities making them special are negative ones (e.g., loudness, various expressions of incompetence, abrasiveness, argumentativeness, toughness, and disdain for convention) will assert those qualities persistently despite receiving criticism and punishment. They become behavior problems; in a sense, they are masters of doing the wrong thing. They are at the opposite end of the same continuum exceptionally talented children occupy.

Children with a low Sense of Uniqueness have a peculiar instinct for doing the wrong thing for the right reasons! If it's good and proper for children to express themselves (and I believe it is) and if the intention behind such expression is a good one, then the behavior that results will be a manifestation of what a child feels, senses or believes is his or her true self. Children with negative self-concepts act out their negative feelings about themselves, seeking confirmation for who and what they believe they are.

Such children often misbehave for the best of reasons (e.g., to protect a friend, to right a perceived wrong, to tell the truth

when no one else does, to hold someone accountable when the chips are down). As a child I spent considerable time in a principal's office as a result of encounters with a science teacher. I persistently pointed out to her and the class that she didn't know what she was talking about and was treating us like little children rather than students who could be interested in the subject. I had a noble mission. I carried it out in a rude, self-centered, aggressive and inappropriate way, for which I was duly punished.

I carried with me the image of myself as a school behavior problem for many years, until I had a dramatic turnaround when the very same behavior was rewarded years later, in a different context. Then it was called forthrightness, courage, outspokenness and candor. The change invoked in my self-image was dramatic. As fast as you can say "iconoclast," my self-concept changed from "problem" to "virtue." It was more than just a "re-labeling." It was the *context* that supported me as an iconoclast, rather than a problem.

Children need to have words that describe what's good about them, and they need people who can point out their virtues to them, who are not obsessed with their faults. When this is done, many children will choose to act according to those virtues, when they can, since doing so produces a high level of satisfaction.

But the process requires more than just praising children with positive labels. It requires the context, i.e., the classroom and school, to value the behavior associated with the virtues, to take notice, and to acknowledge the behavior, even while children are still working out the particulars of how to express virtue appropriately. Children love and respect adults who can understand their intentions, even when these intentions are not fulfilled appropriately.

In order for adults to hold children to high standards of performance, including that of excellence in what they do, the

children have to believe they are capable and imagine themselves fulfilling it. It is not sufficient to say, "Now we'll have high standards," and expect students to jump at the opportunity!

Adults who are responsible for conducting children to that high performance must first believe *themselves* capable of doing so. The basis for building excellence into school and classroom climates is adults who believe they are capable of bringing children up to a high standard. Second, the adults must believe the children are capable of meeting that standard. And, finally, it is necessary to invoke that belief in the children themselves.

Teaching children about virtue is a method for changing their Sense of Uniqueness, providing them with ways to readjust their self-concepts so they find intrinsic satisfaction in meeting higher standards of excellence in different ways.

Virtues and the Senses of Connectiveness and Power

Learning about virtues and being supported in practicing them well has the most effect on the senses of Models and Uniqueness, as pointed out previously. You may be wondering about the senses of Connectiveness and Power. How do they fit into the scheme of things when teaching about virtue?

Children who have a high Sense of Connectiveness will, because of their greater capacity, be able to practice some virtues more easily than children who don't. It's easier to be compassionate when a child has natural sensitivity to others; it's easier to be kind when a child can foresee the effect of kindness; it's easier to be tolerant when a child is confident of being able to make friends. Similarly, children with a high Sense of Power will be able to make decisions about what needs to be

done, act assertively to do it, and be able to withstand pressures to compromise their beliefs and values. It's easier to take risks when a child is fearless; intrepidity is helped by a child's confidence in ultimate success; becoming competent in a new skill is aided by a child having proved to herself or himself that persistence pays off.

Children's self-esteem is enhanced through their senses of Models and Uniqueness when they learn how to practice virtue. Children who have higher senses of Connectiveness and Power will have an easier time practicing many virtues. If you wish children to practice the virtues you teach them, and do so with increasing comfort and satisfaction, you will work to raise their Connectiveness and Power in your classroom.

Many virtues, of course, have to do with improving human relations, such as altruism, benevolence, compassion, courtesy, fairness, generosity, self-effacement, sincerity and others. Children with a high Sense of Connectiveness, who have a natural empathy and sensitivity to people, will also have a natural inclination to manifest these virtues in their behavior. The tendency to do so arises from the feeling that high Connectiveness gives them, not from the moral and ethical principles involved. These are children who gain comfort and satisfaction from relating in warm and affectionate ways with people. They seem to practice human relations virtues without effort!

But children with a high Sense of Connectiveness may not necessarily have a high Sense of Models. When this situation occurs, such children tend not to know whom to trust, and become confused about what virtues or principles to apply to different situations. Having a high Sense of Connectiveness does not immunize them from the discomfort and anxiety that children experience when they don't know what's happening, can't make sense of complex ethical situations, or don't have a clear purpose or direction to guide their behavior.

In your classroom, you will find children with a high Sense of Connectiveness being your "experts" in applying many of the virtues in practice. They may not be able to apply logical and rational analysis to them, however, as when you have assigned children to write about a virtue, for example. They don't necessarily understand why they act the way they do; it just feels right to them. But you will be able to count on them to get it right when you're looking for virtuous behavior.

Children with a high Sense of Power are assertive, decisive and willing to take risks and accept challenges. These qualities are considered virtues in themselves in many quarters. These children have a natural inclination to practice virtues such as boldness, bravery, daring, dauntlessness, persistence, toughness, and valor, among others. But children with a high Sense of Power may not have a high Sense of Models or Uniqueness. When this situation occurs, they exhibit certain distortions in their behavior.

High Power children who aren't guided by the clear principles and sense of order that arises from having a good Sense of Models tend to do everything vigorously. These can be good things or bad. Since these children love to be active, enjoy competition and don't like to lose, they are a little like loose cannons! High Power children are greatly in need of human, philosophical and operational models to guide their behavior into channels that produce success and rewards for themselves. Without the ethical and purposeful guides that good models provide them, they will experience considerable frustration, and the people around them will suffer.

In learning about virtues, high Power children can be leaders, assisting your efforts to have the children try new things and see what works. Practicing virtues often means taking risks to try something new. A high Power child is more likely to be willing to go up to another child and communicate his concern

about that child's behavior, since he wants to show the teacher that he's capable of doing so. Likewise, high Power children are more likely to be persistent in cross-age tutoring activities when the younger child has a hard time learning. These are emotionally risky activities for lower Power children.

High Power children will be avidly out in front, showing others that they can do it, being the first in their group to practice a new virtue, doing it better, quicker or more often than others. Competitiveness, directed by virtue, can become a virtue in itself. Without such direction, however, it usually results in someone losing, failing or being victimized.

Learning about virtue raises children's self-esteem through enhancing their senses of Models and Uniqueness. But having a good Sense of Connectiveness and Sense of Power helps children practice virtuous behavior. Therefore, it is in your interest, as a teacher of virtue, to practice techniques to raise these conditions of self-esteem while teaching about virtues themselves.

As children learn about virtues and how to practice them successfully, these two conditions of self-esteem are also enhanced to some degree. I am reluctant to promise, however, that teaching a child *about* compassion, for example, will result in that child automatically having a higher Sense of Connectiveness. High Connectiveness actually comes from a different set of experiences.

But if a child is able to practice compassion somewhat more than he or she did formerly, the child is likely, as a result, to experience more comfort and satisfaction from relationships because he or she has learned to treat people better. This will have a positive influence on the child's feelings, and enable the Sense of Connectiveness to rise. In the same way, when children learn a skill (the correct practice of virtue) their Sense of Power is enhanced, just as it is in learning any new skill.

Chapter

5 The Virtues

This chapter contains my favorite virtues and those of some of my friends and colleagues. It was great fun and a true learning experience to study these words in depth. New meanings, shades of meanings and ways to tell children about them constantly arose as I pored through dictionaries and thesauruses. I developed a new respect for the flexibility of our language and its richness in the number of labels it has for the positive side of people's character.

Worksheets

Each of the worksheets in this chapter is intended to be used to help you introduce the virtue to children. I selected definitions and suggested applications that make sense to me and reflect things I believe children will relate to. You may take issue with some of my choices. Good. I hope you will expand my efforts through your own enthusiasm.

Use the material in your own style and adapt it to your own

classroom, remembering children's delight in playing with language. Playing with words, making slang of traditional usages (*bad* meaning "good," *cool* meaning "hot"), and expanding verbal creativity have always been child's play. The virtues and their synonyms provide a rich arena for word play, which is always the precursor to serious work for children.

Each worksheet includes a discussion of the virtue, a short list of famous people who might serve as models for that particular virtue and questions about practicing the virtue. Again, the choices are mine and may not be appropriate in every case for your classroom. These people may exemplify other virtues too. And they may be known for faults or failings. Many of them were complex people who would not have done the things they did if they weren't complex. I was not greatly concerned about politics or controversy. You may have different heroes and heroines. I hope you do, since four or five don't exhaust the possibilities by far.

I have tried to include models who reflect our national diversity. I've also tried to select people for whom you might be able to find biographies written for children. In Appendix B, you will find a fairly extensive bibliography of biographies written for children. Not every hero or heroine has a corresponding biography, and not every famous person in the bibliography is listed on a worksheet.

I completed the material in this chapter the old-fashioned way, by looking things up.* The virtue of such basic "research" was inscribed in my consciousness (an operational model) by revered teachers and is not lightly discarded.

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* For the material in this chapter and in the Who's Who in Appendix A, I've depended on the following references:

Webster's Third New International Dictionary of the English Language (Unabridged). 1986. Springfield, MA: Merriam-Webster.

Roget's International Thesaurus. 3d ed. 1962. Thomas Y. Crowell Co.

Hayakawa, S. I. *Choose the Right Word: A Modern Guide to Synonyms*. 1968. New York: Harper & Row.

Random House Encyclopedia. 1990. New York: Random House.

Altruistic

Al′•tru•is′•tic

Acting with consideration, regard or devotion to others' interests, while setting aside one's own, because of principle.

Synonyms: Benevolent, generous, charitable, philanthropic, unselfish, beneficent, humanitarian, greathearted, eleemosynary.

It's hard to be **altruistic**, because you have to think about what someone else needs, not what you want or need yourself. To be altruistic, you have to set aside what you might want, find out what someone else wants and then do it. And you do it just to make the other person feel good or be able to do something he or she couldn't do without your help.

You are being altruistic when you let your brothers or sisters choose a TV program because they don't have the chance very much. You act **altruistically** when you give a favorite toy away at Christmas to a child whose parents have no money. You are being altruistic when you eat lunch with a new kid in class instead of playing with your friends, because the new kid seems lonely.

You can only be altruistic if you do things like this because you decide to, not because someone tells you to. People who are altruistic think about what others need. They figure out what they can do about those needs, without thinking about what they can get out of it for themselves. Altruistic people look around to find people who have less than they do. They try to figure out what they can do to help. They might give money, time, or just friendliness to someone who needs it.

Here are some altruistic people:

Oscar Arias

Cesar Chavez

Ralph Nader

Harriet Tubman

Being Altruistic

1. Can you think of people where you live who depend on other people's altruism?

2. Why is it hard to be altruistic?

3. Do you need people to be altruistic toward you?

4. How could you be more altruistic at home, at school or in your community?

WORKSHEET

Careful

Care'•ful

Making an effort to avoid errors or omissions, being prudent or cautious, attentive to details, and (archaic, but useful) to be solicitous, full of caring, meticulous. Taking good care of things.

Synonyms: Heedful, mindful, observant, concerned, thoughtful, considerate, solicitous, meticulous, cautious, prudent, circumspect, wary.

Kids are often told to be **careful!** You hear it so much that you don't pay attention to it. It's usually a warning when adults think you're going to mess something up. But there is more to being careful than that.

When someone is acting **carefully** he or she is trying to make sure that everything comes out right. Being careful means taking time, thinking about what you're trying to do, and understanding what you need to do to get the job done right.

You are being careful when you make sure you have a firm foothold if you're climbing a tall tree or high fence. You are acting carefully if you make sure a friend is paying attention before you throw a ball at him or her. You carefully check your homework before handing it in. You are careful about what you say if you don't want to hurt someone's feelings.

Careful used to mean being concerned about people, being filled with caring about others. This meant that careful people thought about the needs of the people around them. That's not a bad idea!

Here are some people who were careful in different ways:

Auntie May Kovich

John Muir

Pablo Neruda

Jonas Salk

Booker T. Washington

WORKSHEET

Being Careful

1. What have you done lately that showed you were being careful?

2. What could you have done better if you had been more careful?

3. What do you think people should be more careful about?

4. The next time someone tells you to be careful, what will you think about?

WORKSHEET

Charitable

Char'•i•ta•ble

Showing charity or love; benevolent. Generous in gifts to the poor in order to relieve those in distress. Liberal in judgment of others; given neither to severe criticism nor to evil construction of motives.

Synonyms: Benevolent, beneficent, philanthropic, bighearted, humanitarian, generous, eleemosynary, kindly, kindhearted, considerate.

People who are **charitable** give things that they have to people who do not have such things or do not have enough. Many people who are charitable give money or material things to the poor. But being charitable can also mean sharing time, energy or ideas.

You act **charitably** when you do not criticize someone who has less of something than you do. Charitable people care about others and have a desire to help those who cannot help themselves.

You are charitable when you use extra money, if you have it, to help people who don't have enough. You have a charitable attitude when you assume that people who are having difficulties are doing the best they can. You are being charitable when you take time to help someone whom you do not know very well, like a classmate who is having trouble with arithmetic.

In order to be charitable you have to look around and see that some people do not have enough of the things that you have. People who are sincerely charitable tend to like other people a lot and want them to be happy and comfortable.

Here are some people who were especially charitable:

Clara Barton

Herbert Hoover

Mother Teresa

Pope John XXIII

Eleanor Roosevelt

WORKSHEET

Being Charitable

1. Are there ways that you can think of to be more charitable?

2. How many ways can you think of to be charitable that do not require money or giving objects away?

3. Can you think of a problem in your community which could be solved if people were more charitable?

Compassionate

Com•pas'•sion•ate

Having a deep feeling for and understanding of the suffering of others and wishing to do something about it. Being able to feel pity, sympathy or tenderness toward those who are in misery.

Synonyms: Merciful, sympathetic, tenderhearted, warmhearted, humane, clement, humanitarian.

Being **compassionate** is important because no one wants to suffer alone. People need **compassion** when they are really feeling miserable or hurting or when they are in trouble.

You can be compassionate when you understand how someone feels. Being compassionate is more about understanding about how someone feels and less about doing something about it. Sometimes people are in such a bad situation it's hard to know what you can do about it. But you can still act **compassionately** by letting those people know you understand what they're going through. Sometimes it's all you can do.

You can be compassionate to animals as well as people. You can be compassionate to a friend who's having trouble at home. You show compassion toward a classmate if you help him or her with a hard assignment. You show compassion to your brother who is being punished by not teasing him about it.

Being compassionate is more than feeling sorry. It's feeling a little like the person who is suffering. You can imagine how the person feels and you want to do something to help.

Here are some people who were very compassionate:

Joan Baez

Dorothy Day

Mohandas Gandhi

Martin Luther King, Jr.

WORKSHEET

Being Compassionate

1. Has someone been compassionate to you lately? What did he or she do?

2. Have you shown compassion to anyone or anything lately? What made you want to do it?

3. If everyone in your class or family were to be more compassionate to each other, how would things change?

WORKSHEET

Conscientious

Con•sci•en'•tious

Doing things with thoughtful attention, acting from what your conscience tells you is right. Often being painstakingly careful in doing something right according to moral standards.

Synonyms: Careful, meticulous, upright, faithful, scrupulous, thoughtful, exact, heedful, assiduous, thorough, mindful.

Being **conscientious** means being careful to do the right thing because you believe it's right. It's not just to get the right answer, but to do the right thing because something in you—a feeling, your **conscience**—tells you it's right.

Acting **conscientiously** means wanting to do your very best. You are being conscientious when you sweep the front walk of your house twice, just to be sure it's clean. You are being conscientious when you check your homework once more to make sure you've done all the problems. You're conscientious when you come home a little before your mom said to, so she won't worry about you.

People who are conscientious will find out what's expected before they do something, so, as much as possible, they will get it right the first time. They don't waste their own time or other people's. People who are conscientious feel good when something has been done the right way, especially when it's something they do for other people, like meeting them on time.

When people are acting conscientiously, they fix things they break, keep their promises, and make sure to do the right thing even if it takes extra time.

Here are some people who were very conscientious:

Susan B. Anthony

Rachel Carson

Henry David Thoreau

WORKSHEET

Being Conscientious

1. What have you done recently that showed you were conscientious?

2. Has your conscience ever bothered you after you did something that you know wasn't your best? What did you do about it?

3. What is something that you could be more conscientious about? How do you think you could do it?

WORKSHEET

Courageous

Cou•ra′•geous

Having an attitude of facing and dealing with anything recognized as dangerous or painful, rather than withdrawing from it. Being brave and daring.

Synonyms: Brave, bold, valiant, valorous, gallant, intrepid, stalwart, stouthearted, lionhearted, heroic, plucky, spunky, gritty, undaunted, daring.

Being **courageous** is something that people have to do a lot since there are so many things that are difficult, dangerous or possibly painful. People have to be courageous to do the right thing, like being honest even if they might be punished for it. People need to have the "**courage** of their convictions." This means that you do what you believe is right even though other people might laugh, tease you or say you are wrong. You are being courageous when you try to do something very difficult that you've never done before.

Almost every day something happens that requires you to be courageous. Sometimes you are not sure if something is dangerous, like a spider in the bathtub, or what might be in a dark closet. You have to be courageous to find out whether something is dangerous.

Being courageous means that even though you are scared, you do what is necessary and right in a situation. Unless you are a little afraid, you cannot really be courageous. Going into a dark room to get something for your mother takes courage if you are a little afraid of the dark. Reading out loud in front of your class takes courage if you are nervous in front of people.

Here are some people who were courageous:

Corazon Aquino

John Glenn

Mikhail Gorbachev

Edmund Hillary

Helen Keller

WORKSHEET

Being Courageous

1. Have you done anything lately that was courageous?

2. Have you seen someone on television or in a movie who was courageous?

3. Who is the most courageous person you know? Why do you think this person is courageous?

Fair

Fair

Acting with honesty or justice. Free from fraud, injustice, prejudice, or favoritism. Following rules that have been agreed on.

Synonyms: Just, equitable, impartial, unbiased, dispassionate, unprejudiced, fair-minded, even-handed.

Being **fair** means doing the right thing even though it would be easy to cheat, change the rules so you or a friend can win, or play a game so some people don't have a chance to win. Being fair means to look at something in the way another person looks at it. Treating people **fairly** means you apply the same rules whether a person is your friend or not.

It's hard to be fair if winning is the most important thing for you. You're more likely to look at things from just your own point of view in order to win. **Fairness** is sometimes hard to figure out, because it means understanding the way other people think and feel.

When you try to be fair you want to find out what the real facts are. You look for the mark the ball really made to see whether it was foul or not.

Following rules is the best example of fairness, because everyone agrees to them ahead of time. It's not fair to change the rules to suit yourself. A person who treats others fairly soon develops a good reputation; a person who isn't fair is soon not trusted by others.

When people don't agree on the rules, regulations or what's right to do, then it's hard for anyone to be fair. Sometimes we say school or government isn't fair, which means everyone didn't agree about something.

Here are some people who were very fair:

Sarah Winnemucca Hopkins

Charles Evans Hughes

Tsuyako "Sox" Kitashima

Thurgood Marshall

WORKSHEET

Being Fair

1. Can you think of a time when you were not treated fairly? Why did you think so?

2. Can you think of a time when you weren't fair to someone else? What made what you did unfair?

3. When is it hard to be fair? When is it easy?

4. How do you feel about people who are unfair?

WORKSHEET

Generous

Gen'•er•ous

Originally meaning of noble birth/breeding. But now meaning liberal or noble in spirit. Having high ideals and being giving in an abundant manner.

Synonyms: Magnanimous, benevolent, kindly, charitable, big-hearted, liberal, munificent, unselfish, openhanded, unsparing, noble.

When you're **generous** you give something to another person. It could be money or things money buys. You can also give your time and attention to someone when that's what they need. Acting **generously** means doing more than others expect you to.

If you have a "generous spirit," you look for ways to help others, rather than waiting for people to ask for help. You share with others, without expecting them to do something for you in return.

You don't have to be rich to be generous. You can act generously by helping people—with their homework, cleaning the house, or doing chores. Sharing part of your lunch with someone who doesn't have one is being generous. You're generous when you give someone something they really need, not just what you think they ought to have.

It's hard to be generous when you feel you're doing without things you want. To be generous, you have to have faith that you're going to get what you need. It's easier to act with **generosity** when you really like people and want to see they have enough of what they need. Giving something away to others whom you love or want to help very much is the most generous thing a person can do.

Here are some people who were very generous:

Jane Addams

Andrew Carnegie

Jeannette Rankin

Albert Schweitzer

WORKSHEET

Being Generous

1. Have you ever needed someone's generosity? What did you need it for?

2. Who would you like to be more generous toward? If you had a lot of money, how would you use it?

3. Have you seen someone being generous in a way other than giving money to someone? What's the most generous thing someone could do for another person?

WORKSHEET

Honest

Hon'•est

Being free from fraud or deception. Acting in a fair and straightforward way, holding to the facts, and not trying to bend them in an underhanded way. Being free from pretense, and holding nothing back.

Synonyms: Reputable, veracious, truthful, genuine, real, fair, upright, authentic, straight, ethical, honorable, truehearted.

It's hard to be **honest** because you have to know what the truth is and have the courage to say it. Being honest is easy when nothing bad will happen to you. It's harder to do when you might lose a friend, get in trouble, get someone else in trouble or make someone angry by being honest.

Lying to protect a friend isn't honest, though it sometimes seems the right thing to do. Not admitting you did something wrong isn't honest.

Honesty can keep growing, because the more we know the truth, the more honest we can be. Even when you think you're being honest, there might be something more you could know. That's why really being honest sometimes means admitting you don't know something.

You are honest when you tell people you really like them, even if it seems funny to say it. You can be honest when people ask your opinion, instead of trying to impress them or telling them what you think they want to hear. There are lots of times every day when you must choose whether you're going to be honest or not.

Here are some people who were very honest:

Cochise

Confucius

Frederick Douglass

John Marshall

Sojourner Truth

WORKSHEET

Being Honest

1. How do you feel when someone wasn't honest with you and you found out the truth later?

2. What are some of the times when it's hard for you to be honest?

3. Are there times when being honest seems to be the wrong thing to do? What makes being honest seem wrong at those times?

WORKSHEET

Intrepid

In•trep′•id

Not trembling or shaking with fear; therefore, fearless, bold, brave, undaunted.

Synonyms: Doughty, hardy, stalwart, stouthearted, boldspirited, knightly, stout, heroic, bold.

Many things happen that make people afraid or shake with fear. An **intrepid** person keeps going. He or she throws off fear and keeps moving toward the goal.

You are intrepid when you keep moving through a quiz, looking for questions you know the answer to, though there may be a lot you don't know.

You have **intrepidity** when you keep walking through a graveyard on a dark night even if you hear strange sounds. You have intrepidity when you show a bad report card to your parents.

You are intrepid when you do what is right or what needs to be done even though you feel it might be dangerous or risky. You are intrepid when you keep on the right track even though you are afraid.

To be intrepid you have to keep in mind what the right, good or noble thing to do is—and keep trying to do it—no matter what. The harder it is for you to do, the more intrepid you are being.

Here are some people who were very intrepid:

Jean Donovan

Chief Joseph

Meriwether Lewis

Harvey Milk

WORKSHEET

Being Intrepid

1. When have you been intrepid?

2. When would you like to be intrepid?

3. Who is your favorite intrepid person?

4. Describe, in your own words, how an intrepid person would act.

WORKSHEET

Kind

Kind

A natural quality of sympathy or affection. Being considerate of others and inclined to be helpful in a gentle way. Also, kindly.

Synonyms: Benign, benignant, benevolent, generous, gracious, kindhearted, warmhearted, altruistic, nice.

A person who is **kind** feels close to people and wants to help them when they need it. Being kind comes from a very old word meaning "kin," which means family. You act with **kindness** toward others because you feel as if they're family!

Being kind shows that you believe it's important for people to treat each other well. Kind people make the people around them feel wanted and comfortable. Most people like being treated with kindness, since life is sometimes hard and sometimes people are not nice to each other.

Kindness isn't only about doing things for others. Being kind is also about being considerate of other people's feelings. A kind person doesn't make others feel bad. He or she tries to make others feel good, even if there's nothing else to do for them. So, you don't have to give anything to your friends to be kind—you just have to show interest in how they feel and what they think.

Kindness is about doing things in a gentle and nice way. Being kind may seem like being soft and not tough. But it's tough to be kind to people you might disagree with or not like.

Here are some people who were very kind:

The XIV Dalai Lama

Florence Nightingale

Elizabeth Ann Seton

Anne Sullivan

WORKSHEET

Being Kind

1. Has someone been kind to you lately? What did he or she do to show kindness?

2. How have you shown kindness lately? Can you think of someone among your family or friends who would benefit from your being kind?

3. What do you think the world would be like if all people acted kindly?

4. What makes you not want to be kind to others? How do you make someone not want to be kind to you?

WORKSHEET

Loyal

Loy'•al

Being devoted to a person, principle, idea or anything else, from a personal, individual choice, not from obligation.

Synonyms: Faithful, steadfast, allegiant, devoted, fealty, fidelity, homage.

Loyalty has always been an important virtue. People who are **loyal** can be counted on. People who are loyal to each other stick together through good times and bad. Being loyal means having such a strong feeling for someone that you'll stand by him or her even when others turn away.

People can be loyal to groups as well as individuals. You can be loyal to your school or a football team. Being loyal isn't easy when you lose, or when the person or people to whom you're loyal don't act in ways you think are very good.

Sometimes you need to tell the truth to people you're loyal to, because you feel they're going off in the wrong direction or doing the wrong thing. When you're loyal to someone, you want them to do well, but you also want them to do the right thing.

Being loyal to your country means you stand behind it. But it also means you try to help your government do the right thing.

It's best to be loyal to someone or something you feel is good inside, even though the good might not show all the time. People who are loyal can understand what's really going on inside others, and find something to respect.

Here are some people who showed a high degree of loyalty:

Black Elk

Nathan Hale

Daniel Inouye

Golda Meir

Laurence Yep

Being Loyal

1. Whom or what do you feel loyalty toward? Have you had to stand by someone when he or she didn't do right?

2. How do you know whether someone has loyalty toward you? Is it important to you to know it?

3. Are there times when it's not such a good idea to be loyal to someone or something? What makes that happen?

Magnanimous

Mag•nan′•i•mous

Rising above being petty or mean, being generous in overlooking injury or insults, not selfish, elevated in soul, noble in mind.
Synonyms: Generous, liberal, bighearted, noble, high-minded, noble-minded, great, elevated, sublime.

A **magnanimous** person is big on the inside, not necessarily big on the outside. You are magnanimous when you can rise above a bad situation and see the good possibilities in it, or see that someone who is acting badly is really trying to be a good person.

People who are very wise are usually magnanimous because they can understand why people act the way they do. People who act **magnanimously** do not gossip or put people down.

It is hard to be magnanimous because it is hard not to be selfish. When you give a toy that you like a lot to a friend who has no way to get one, you are being magnanimous.

Giving things away isn't the only way of being magnanimous. People who are magnanimous are slow to judge others, and quick to forgive. You can be magnanimous when you don't criticize someone who did something that seemed silly or foolish. You know they didn't know any better or made an honest mistake.

You are magnanimous when you put aside your own wishes and help another person. You are magnanimous when you let your sister or brother watch a favorite television show, even though you don't get to see yours. You are magnanimous when you let your mom have the last donut because she worked hard all day. You act with magnanimity when you forgive a friend for teasing you.

Here are some people who were magnanimous:

Mary McLeod Bethune

George Washington Carver

Bob Geldof

Anwar Sadat

WORKSHEET

Being Magnanimous

1. Why is it a good idea to be magnanimous?

2. Are there people you know who are often magnanimous?

3. Describe a time when you could have been magnanimous, but weren't.

WORKSHEET

Perseverance

Per•se•ver'•ing

Continued sticking with something despite periodic or momentary setbacks or failures. Following through to the end on what's been started.

Synonyms: Persistent, steadfast, stick-to-itive, constant, diligent, enduring, indefatigable, sedulous, relentless, tenacious.

Persevering means facing obstacles, little failures along the way, and not knowing the answer or solution until you get to the end. **Perseverance** is useful when you're working on a hard assignment, can't get the answer to a math question, or don't know how to solve a problem you're facing.

People who are persevering keep at something, even after others have given up. They **persevere** in the face of every obstacle or any opposition. Sometimes people are criticized for having perseverance. Others may think they're being stubborn or silly in sticking with something that seems so hard.

Most people find it easy to give up when things get tough. People with perseverance find it hard to give up until they have given their very best. If you have goals or want to have them, perseverance is a useful virtue to have.

To be a success, you need to persevere. Really good athletes have perseverance. They practice even when they don't feel like it. Great scientists persevere until they find the truth about something. It's hard to find anyone who's a success who doesn't persevere. Without perseverance you're not likely to accomplish as much of what you set out to do.

Here are some people who showed a lot of perseverance:

Henry Ford

Sammy Lee

Nelson Mandela

Rosa Parks

WORKSHEET

Being Persevering

1. Is there someone you know who has a lot of perseverance?

2. What would like to be able to persevere toward?

3. What makes it hard for you to persevere? Is there something you can do to make yourself more persevering?

WORKSHEET

Prudent

Pru'•dent

Capable of using sound judgment in practical matters, cautious, sensible, not rash, discreet in conduct.

Synonyms: Judicious, prudential, provident, circumspect, thoughtful, discreet, discriminative, careful, mindful, politic.

If you are a **prudent** person, you think about the consequences of your behavior before you act. A prudent person knows that what he or she does can make a difference in the future, and is careful about doing things that won't bring on trouble.

If you are prudent, you don't spend your entire allowance if you need to save some for a future purchase. It's also prudent not to offend someone from whom you might need something in the future.

It would be prudent not to brag too much about a success because people might tease you later if you fail. It is prudent to study your spelling if getting a good grade on the test is important.

It is prudent not to laugh at someone who has acted foolishly if you do not want them to laugh at you. It is prudent to help your mother or father if you know you are going to ask a favor of them. You act **prudently** when you get home on time from a party if you want to be able to go other parties in the future.

Prudent people think about the future. They do not worry too much about getting everything they want now. They know if they use their resources wisely, they can have more of what they want in the long run. Prudent people think about what they want to do or have, and then carefully work toward those goals.

Here are some people who were prudent in many of their actions:

Jackie Robinson

Jonas Salk

Desmond Tutu

George Washington

WORKSHEET

Being Prudent

1. Do you think that you are prudent? If not, what keeps you from being more prudent?

2. Do you know someone who acts prudently?

3. What is something that you would like to have or to do? How, by acting prudently, do you think you can achieve it?

WORKSHEET

Self-Reliant

Self-re•li'•ant

Relying on oneself, trusting one's own abilities or judgments, not dependent on others.

Synonyms: Confident, self-assured, self-possessed, resolute, perseverant, game, independent, self-sufficient, autonomous, inner-directed.

Self-reliant people would rather do things themselves than depend on others, most of the time. Being self-reliant could mean finding a way to fix your own bike rather than leaving it in the garage and waiting for someone else to take care of it.

If you are self-reliant, you might make your own dinner if your mother or father is not feeling well. You might walk to school, even if it is raining a little, so that Mom or Dad doesn't have to take the car out. Self-reliant people do not inconvenience others if they can find a way to do something themselves. You act with **self-reliance** when you look a word up in the dictionary rather than asking someone to explain it to you, or find a way to solve a problem on your own.

When you aren't an adult it is often hard to be self-reliant. Adults may try to do things for you that you really can do for yourself. On the other hand, it is not self-reliant to act like a little kid so that someone will do something for you that you want to avoid.

To be self-reliant you have to trust yourself and not give up easily. People who are self-reliant try everything they know before asking someone else for help. But when the only way to solve a problem is to get help, a self-reliant person asks for it.

Here are some people who were self-reliant:

Daniel Boone

Richard Byrd

Francis Chichester

Amelia Earhart

Charles Lindbergh

WORKSHEET

Being Self-Reliant

1. What are you self-reliant about?

2. Would you like to be more self-reliant? About what?

3. What stops you from being more self-reliant?

4. Do you know someone who seems quite self-reliant? What does this person do that shows he or she is self-reliant?

WORKSHEET

Trustworthy

Trust'•wor•thy

The quality of being dependable or reliable. Having the profound confidence of others in one's ability to be relied on to do what's good and right.

Synonyms: Dependable, reliable, sound, steadfast, faithful, truthful, sincere.

Being **trustworthy** is important if you want people to **trust** you. You can only be **trusted** if you keep your promises and tell the truth. If you have a reputation for **trustworthiness**, people will have confidence in you. They will trust you to do what you say, finish what you start, and meet the expectations they have of you.

When people are trustworthy they get chances that people who can't be trusted don't get. One of the best ways to get ahead in life is to have a reputation for trustworthiness. But you have to work to keep it. You have to prove again and again that people can trust you. You can't just do it once and have it done with.

Being trustworthy means that you'll take responsibility for things that others won't. Parents and teachers want to know whether someone is trustworthy so they can decide how much freedom or how many privileges to give. Usually, someone who is trustworthy is allowed to do more things because adults know that person will make responsible decisions.

To become trustworthy you have to keep the promises you make. This isn't always easy. You can't blame others if you make a mistake or can't follow through. You have to tell the truth if you want to be trustworthy, and sometimes that can be hard.

Here are some people who showed they were very trustworthy:

Ralph Bunche

Dwight D. Eisenhower

Abraham Lincoln

Edward R. Murrow

WORKSHEET

Being Trustworthy

1. What have you done recently to show that you're trustworthy? Do you think your family and friends think you're trustworthy?

2. Have you done anything lately that would make it hard for people to trust you? What could you have done differently?

3. Why do you think it's important for people to be able to trust each other? What do you think the world would be like if people were a little more trustworthy?

WORKSHEET

Chapter

6 Teaching About Virtues in the Classroom

Virtues are independent of religious or sectarian duties, although they may be consistent with many sectarian beliefs. You must be confident when developing your program that you won't be challenging the religious or nonreligious beliefs of your students or their families. Teaching *about* virtue, especially in ways suggested in this chapter, will permit you to maintain sectarian neutrality while dealing with matters central to character development in children.

There may be virtues you like more than others. You may think of virtues that aren't in this book. You may think of ways to teach about virtue not in the catalog of activities suggested by the teachers who contributed to these ideas. The following suggestions are not the limit of what's possible. I have tried to provide a variety of ideas to fit into many areas of the curriculum.

The ideas are adaptable. If you teach special populations, such as children with learning disabilities, children in special education, bilingual children, or children with emotional or physical disabilities, adjust the ideas to fit your students. The

ideas need to be implemented in different ways for different grade levels. You are the best expert in knowing the capacities of your own students, as well as the challenges that best stimulate their learning.

General Principles

Before exploring ideas for using virtues in your classroom, there are some principles to keep in mind:

Integrate virtues throughout your curriculum. Discussing virtues is relevant to many topics in the curriculum, including human behavior, social studies, interpersonal relations, philosophy, personal goals, literature, etc.

Know your students. Select virtues to use in your classroom, in any of the activities that follow, based on the needs of your students. For example, if there is a generally lower Sense of Connectiveness in your class, because of a high incidence of family dysfunction or other reasons, focus on virtues associated with that condition of self-esteem. (See Appendix C.)

Even if you have a classroom filled with children with high self-esteem, the virtues which most exemplify their distinctive qualities will have the most interest for them. Studying about virtues is enriched when children can readily apply them to their own experiences, both positive and negative.

Use new words. Many of the words for virtues are long, complex, and not generally used in children's everyday vocabulary. This is an advantage! Children love the unusual, when it's safe. Knowing and using "big" words has always been a special delight of childhood. Including a word such as *forthrightness* in a second- or third-grade spelling list is unusual, challenging and something special. Don't be afraid to throw big words at your students from time to time.

Use unusual word forms. Virtues have noun, adjective and adverb forms. You may be more familiar with one form than another. Many of the noun forms are rarely used. Virtue is usually related to behavior, so that many adverbial forms are familiar. One more easily acts "forthrightly" than with "forthrightness." I love some of the noun forms just because they sound so strange! And what a wonderful way to learn some of the rules of grammar.

Use the new words often, at first. As with any other area of the curriculum, repetition and familiarity help children learn and retain material. When children hear and see the virtues popping up in various things they're learning, they are more likely to take note of them and remember what they mean. Using virtues as themes for several days or a week or more has merit (it's "meritorious") irrespective of the specific activities you employ.

Talk about virtues in many contexts. Many subjects require students to use virtues for successful outcomes. Take care to point this out. For example, being "persistent" and "careful" are useful virtues when completing a large number of arithmetic problems. Being "fair-minded" and "charitable" are useful when playing games where close calls are frequent. Exercising "steadfastness" and "resolution" is good to do when the class is learning a new and difficult topic. Being "bold" and "intrepid" is a fine way to be when selecting the topics for a major class assignment. Finding ways to apply virtues in curriculum areas where they're not usually discussed is important, since many children may not know how to practice these skills successfully.

Teaching virtues is like teaching anything else. You'll have children who "get it" and apply their new knowledge with versatility. Some students will get it, but won't seem able to

apply the information outside the narrow range in which they learned it. Some students who don't get it consciously will have a natural instinct for using the material. And some students just plain won't get it!

Many children need remedial work to understand and apply virtues. These are children whose Sense of Models is weak overall, and they will need you to do many things that build Models, as well as teaching about virtue.

Teaching about virtue, raising self-esteem and building character are interconnected. They all are facilitated by doing things that build children's Sense of Models. When you're teaching about virtues you're automatically working on many self-esteem issues. You can select a specific self-esteem condition to focus on by selecting virtues that reflect this condition and by using methods listed in the Group Arena Techniques list in Appendix F for building this condition simultaneously. If you choose to work on self-esteem issues, you will soon find yourself coming face to face with virtue. They are two rooms connected by a swinging door.

Teaching is hard work! But if it were only hard work, fewer people would do it, with less commitment. It can and should be fun as well as challenging. Children seem to learn more when the classroom context reflects both qualities—fun and challenge. While learning about virtues has serious implications for children's futures, the process of learning about them doesn't have to be serious.

Classroom Activities for Teaching About Virtues

Providing children with a "virtues vocabulary" is the first step in influencing their behavior. Children need to learn to

define, discuss and compare virtues in order to understand them. Children also need opportunities to observe and recognize virtue, or the lack of virtue, in the world around them. And, finally, since learning virtues is much like learning anything else, children need time and encouragement to practice virtues in order to "get it right." But there aren't workbook sheets to complete at home to give them sufficient practice! *You* have to provide the opportunities. The following activities offer ways of doing this.

How Do You Spell Magnanimous?

Use a virtue as a supplemental word on every spelling list that children are accountable for. Expand their virtues vocabulary. Make the virtue special by pointing it out, discussing it with the class, and relating it to virtues that were learned previously. Children should spell the virtue correctly, know the definition, use it in a sentence (or whatever else you usually do with spelling lists). But they should also know how the virtue is applied in real life, using examples from their own experience.

Synonyms and Antonyms

Many virtues are synonyms for others: honesty, veracity, veridicality, truthfulness, etc. Show students shadings of a basic meaning. Exploring these similarities and differences can be challenging to older children in language classes and will expand their sense of the use of language.

Some virtues seem to mean the opposite of others—daring and prudent, independent and cooperative, innocent and sagacious, versatile and steadfast. Studying the synonyms and antonyms of virtues enlarges and diversifies children's ability to make ethical judgments. Ordinarily children are confused by seemingly conflicting ethical messages, (e.g., being praised for being independent, but also being criticized for not being cooperative).

Virtue Essays

Write essays having virtue as the main theme: "Why It Is Important to Be Sagacious," "Can Guilelessness Be Useful?" "The Last Time I Was Magnanimous." Using virtues in this way forces children to evaluate their own experience and behavior, outside of a context in which they'll be judged for the behavior. Writing about virtue means that the writing, not the behavior, will be critiqued.

Sharing writing helps children understand how other children apply virtues in their lives. Before you lampoon the idea of having children write about sagacity, accuse someone in your class of having acted "sagaciously" (when the child has done so), and see the reaction to this strange-sounding, exotic word.

Discussion of Virtues

Having discussions about virtues, without judgment, enables children to relate their personal experience to broad principles. It is the essential goal of liberal or humanistic education. It is what cultured and educated people do. You can start to have children do it as soon as they can read, even a little bit:

"Who knows what *resolute* means?"

"No one? My, my. I would like you to go resolutely to the dictionary and find out. Work together."

"Will someone please tell me what you found."

"Determined? Bold? What does that mean?"

Some children may not have the linguistic capability to deal with abstractions competently, but virtues can be understood because they represent very real aspects of children's behavior. If you show children how the virtue applies to their everyday experience, they will start to learn the relationship between abstract principles and concrete cases.

Creative Writing and Virtue

Use virtue as the theme for writing short stories, poems, dramatic sketches and plays. All creative writing activities can be used as vehicles for teaching about virtues and can help children understand how virtues work.

Many middle-school teachers find children writing about virtue, even when it's not part of an assignment. Children of that age are naturally inclined to pay attention to what they and others are doing. They need to find explanation or justification for their own behavior, much of which is unconscious or impulsive. Categories of virtue are a wonderful tool to help them make sense of what they're doing.

Virtue in the News

Current events, news stories, TV news reports and other devices for having children pay attention to the world around them are excellent occasions for bringing virtues into the discussion. Children, especially in the early grades, are drawn to the unusual or exotic in current event exercises because they don't have useful principles for deciding what's more important. A story about a two-headed calf in the *National Enquirer* is likely to be more intriguing to children than stories about ordinary people's lives changing in the former Soviet Union.

But if virtue is used as a way to rank the importance of events, children may learn that real people in Moscow are more relevant to their lives than a two-headed calf. In fact they may be able to relate to people in another place by reference to virtue. What's it like to be patient, long-suffering, faithful, patriotic, plainspoken, forthright? All of these virtues have been represented in interviews with Russians who are experiencing their country's recent woes.

Have children evaluate current news events by applying virtues to them, e.g., "By Thursday, find a current news story from a newspaper or magazine that shows the virtue of com-

passion, or its absence." Virtues children feel are important can help them organize their own experience and make sense of things they read about. Using virtues in this way builds children's Sense of Models and requires them to use higher-level thinking skills, but within an understandable context.

Virtue and Literature

Stories about heroes and heroines, about virtue and character and the triumph of good over evil are important because they allow children to imagine themselves resolving dilemmas according to principles. Select stories to read that exemplify virtue being practiced. Discuss the way in which virtue was manifested in the story and how the students in your class might have handled it if they were part of the story. This helps children to build their Sense of Uniqueness.

Virtue in Real Life

Your classroom is an arena for practicing virtue. The struggles and triumphs of children in the day-to-day interactions on the playground, during recesses and lunch, and in all areas of school life are testing grounds for learning to apply virtue. Have your class do a project in which they form teams and become observers of the way in which virtue is practiced in the school.

Have a discussion of a virtue (e.g., courtesy, altruism, even-handedness, openheartedness). Divide the class into teams and give them a few days to observe instances in which the virtue was practiced and instances in which the virtue could have been practiced in order to produce a better result. Have a time for each team to report and discuss their observations. This will help children become sensitive to the ways in which virtues are practiced in everyday affairs.

Virtue of the Week

Pick a virtue and have children discuss the various ways it could be practiced. Try roleplaying exercises and read stories about people who use the virtue. Design an assignment where children must practice the virtue and report the effect it had on the situation and on them. Use a virtue that could be practiced at home with parents or siblings, such as candor, courtesy, devotion, fairness, generosity or loyalty. Let parents know, if you feel it appropriate, that the project is underway. (This is just in case their child acts so virtuously that they wonder if something is wrong!)

Biographies

Many well-written biographies of notable people are available for all levels of children's reading ability. See Appendix B for a list of titles and publishers. If your school library is limited, encourage your local libraries to make these books available.

Children benefit from having a broad array of human models who represent different virtues, competencies and other attributes. They need models with whom they can closely identify (e.g., people who represent their race, ethnic group, age group, gender, family characteristics, religion, etc.).

They also need human models who show that possibilities for excellence are not limited by factors with which they closely identify, (e.g., examples of handicapped people, gender differences, peoples from other races, cultures, etc.). Use biography for key reading assignments, history activities, multicultural programs, and to exemplify principles in any field you wish children to learn about.

Children don't need to have perfect examples of unsullied virtue in order to see how some people have exemplified excellence. They look up to people who reflect the accomplishment of their hopes and dreams, wishes and fantasies, as

well as more practical interests such as vocation or education. Children need models who are worthy of emulation, even if these models aren't perfect. Children are not perfect either, and may find it easier to identify with models who have some faults as well.

Letters

Have the class write letters to famous people, seeking substantive responses to substantive issues. (This is not to say that you should have your class take political stands and "write to their Representatives." A letter, for example, asking for the president's views on the future of peace in the world, as part of a project in which many leaders were written to, would impose little political threat.)

Such activities make famous people come alive for children. Identify famous people who exemplify particular virtues—compassion, courage, steadfastness, etc. Use people who have had momentary fame for having done something virtuous. Newspapers, magazines and television are filled with stories of ordinary people who have done something extraordinary. Have the letters explain that you are working on a project having to do with virtue. Tell the people they have been identified as having exemplified a particular virtue, and ask if they would be so kind as to write to the class and tell about how they came to act the way they did. This project involves many different kinds of learning for children, from letter writing, to current events, to trips to the post office.

This project will bring famous people closer to children's actual experience. Many will feel as if they have been able to reach out and touch evidence of excellence, even if they don't think of it in those terms. Being able to imagine ourselves acting excellently is encouraged when we have "touched" someone who has done so, especially if we're able to identify with

something about that person. Many children will have little opportunity in their lives to come close to the famous and notable people of the world. They will not forget such an experience quickly.

Morality Plays

Morality plays are a form of theater that has never quite left the stage, even though its heyday was back in Medieval times. Morality plays are used to dramatize a moral or ethical principle; they are used to portray virtue.

Having children write, produce and perform little morality plays exercises many useful characteristics. Writing, acting, organizing and using the various qualities of theater, such as pathos, humor and drama, are some areas of learning explored by this project.

You may shy away from this activity for fear you don't have the skills to work in dramatic areas. The children's standards will be different from yours, and the experiment is well worth the risk. Children spend much time play-acting and, if supported with time, costuming and other "theatrical" resources, are quite expert in producing plays about anything.

Performing plays about virtue gives children a context and focus for their efforts. This activity lends itself to small-group action in which different groups are working on different virtues at the same time. As you discuss virtues and bring them to children's attention, they can begin to diversify their ability to imagine how virtues can be acted out.

Signs, Posters and Other Art Projects

Art projects are a way for children to portray virtues, for their own benefit and as teaching tools for others. Have the class work on signs, posters and other art projects that depict different virtues. Have students make up aphorisms or slogans

about virtues and design posters around them. Short poems make wonderful copy for posters and signs.

Display the products in the school and solicit businesses in the area to display the artworks for a period of time. Have your class become a source for promoting virtue in the neighborhood!

Keep posters about important virtues in your class all the time, to remind children about practicing important values to keep the learning environment safe and comfortable.

Problem Solving Through Virtue

In one sense, interpersonal conflicts, lack of group cohesion and other problems in a school or classroom are signs that virtue wasn't practiced or wasn't practiced enough.

When a problem comes up that you wish to address, consider it from the point of view of the virtue or virtues which, if practiced, could have helped resolve it. By familiarizing the class with a broad variety of virtues, you effectively provide them with an array of skills useful in avoiding or resolving conflicts. Since acting virtuously is a skill, using current issues in the school or classroom provides children with case-study material.

The usual way of dealing with problems is to find a solution that requires someone to act differently, often using reward or punishment as incentive. But that is a superficial view of problem resolution, since it tends to deal with the current problem without addressing future ones that may develop. This approach also puts the emphasis on action or behavior rather than the internal attitudes promoting the behavior. Discussion about virtue is a bridge between behavior and the motivation to act in ways that avoid certain problems.

What virtues, for example, would be relevant to consider if the class as a whole was not getting in from recess and

settling down to work quickly enough? You might ask your students what the result would be of remembering to practice certain virtues such as conscientiousness, discretion, courtesy, obedience, punctuality, trustworthiness or self-reliance. You could ask how the virtue of obedience (from the Latin root, *to listen to!*) assists the class in reaching objectives as well as avoiding consequences.

Virtue Through Community Service

Social action or community service activities are good ways to show children how practicing virtues as a group can improve things. Pick a virtue (altruism, benevolence, charitableness, dutifulness, fairness, generosity, justness) and have the class discuss or write about ways in which they, as a group, could exemplify the virtue in a community project. Have them consider the effect they wish to have and how they might best achieve the goal.

This project involves children in learning about their community, bringing in many aspects of social studies as well as instrumental skills of writing, speaking, research and program design. Building a community service program into your class or school is a way to keep the issue of virtue before your students. It's a way of stimulating a feeling of belonging, ownership and affiliation with the local neighborhood and community. Children who participate in such a project in their local area are always reminded of the experience (sometimes for many years) as they pass the location from time to time.

Community service projects are nothing new. In fact, they may be up and running in your school. It's important to tie them to the virtues that promote them so that children have a context for making sense of why these projects are important. "Why are the teachers making us clean up the local beaches?" some budding cynics might ask, especially if they remember their own contribution to making the beach a mess!

There will always be budding cynics; they have virtue also. But when children are told the "why" of what they're doing, given a meaning in which the behavior is embedded, shown how an act relates to others things they find important, they are more likely, over time, to become motivated to participate with commitment.

What's in a Name?

Have children research the meaning of their names. Many names derive from the motive to label children with virtues, especially more traditional, historical names. Have children make up meanings for their names, if they have recent constructs that have no other source of meaning. What virtues would children like their names to stand for?

Have children pick virtues they wish to express or exemplify in their lives now or in the future. Have them pick "totems," animals or other natural features they believe symbolize the virtue. Have them write about and draw these symbolic representations of themselves.

Have children design logos that represent their special virtues. Make rubber stamps of the logos; allow children to sign their papers with their logos.

Have children pick new names for themselves to use in the classroom, if they wish. Many children go through periods where they experiment with new names. They often require their families to call them by these names. Creating new names, especially names having virtuous meanings, allows children to experiment in subtle ways with new behaviors representing those virtues. Have opportunities, from time to time, to change names.

Chapter

7 To the Administrator: Building Integrity in Your School

This is fundamentally a book for teachers. But teachers can't do their jobs well without your active support, sometimes called educational leadership! Being called an educational leader sounds pretentious, but if the alternative is to be an educational "follower," then, pretentious or not, I'd opt for being a leader.

Virtue and self-esteem are interwoven with each other. One cannot be dealt with without reference to the other. Even the best teachers will be reluctant to take on the challenge of working in new ways with children unless they feel the overall school context supports them in making changes.

The administrator both symbolizes the school's intention and controls important resources. Teachers need to see you as a supportive element in whatever they are trying to do in their classrooms, or else they will be cautious and reluctant to change. Teachers experience support most actively when they perceive the school as a whole moving toward the common goals they are trying to achieve in their own classrooms.

In order to align a school's programs so that teachers feel themselves to be active participants in a common effort, there

must be a theme that operates as a frame of reference for the staff. Virtue and its relationship to self-esteem is one such important theme. The school's administrator becomes the one to exemplify the goals and keep them before the staff. The school is a context that can support every teacher's efforts to teach about virtue in the classroom.

This chapter contains observations on your role in creating a school that stands for something, and offers suggestions as to how you might go about it. It will show how administrative action can facilitate the spread of self-esteem within a school.

I am interested in certain roles the administrator can play within a school to bring about change. But change, as an end in itself, is not the point. My assumption is that the role of administration in any school is a simple one: to enhance the level of comfort and satisfaction (self-esteem) of the members of the staff and the student body. This is deceptively simple, however, since enhancing self-esteem means dealing with every aspect of the school's program, including what's being taught and how it's being taught.

If you are fulfilling this function, your staff will experience a high level of comfort and satisfaction from working in the school, and the children, as a whole, will experience a high level of comfort and satisfaction from their learning activities.

A number of years ago at an administrators' training program, I was called on to talk about the essential role of the administrator at the school or district level. The title of the presentation was "Grease." As you can imagine, the metaphor of grease in a complex set of interlocking cogs aptly described the essential function of an administrator—something like the grease in a auto transmission.

Keeping things from breaking down from heat and wear is no less important in a school than in a car. You are the grease that enables your school to stand for something. A school with integrity means something special to the people who work and

learn in it. Creating such a school has much virtue and requires the practice of the many virtues discussed in this book.

In order to be a leader of a school that has integrity and promotes virtue in its students, you are not required to be a saint. (Few saints would be capable of handling the administrative tasks you must handle.) It helps, though, if you are clear about what you think is important and about what your goals are.

It's hard to hold people accountable unless there are clear standards or goals to measure their performance against. In education we like to talk about goals, but we often spawn ones so general they become little more than icons to post in the board room.

Having goals for your school involves nothing more than people knowing what they're supposed to be doing. You promote the process by which goals are defined and clarified, setting standards which can be appealed to when pressures build and change is imposed on your school.

This book assumes there are many ways to achieve excellence and to make teaching and learning satisfying. Your school does not have to fit a certain pattern in order to be a memorable experience for staff and students. But it does have to stand for something with which they can identify and from which they can derive satisfaction from having done meaningful work.

Maintaining a Good School Climate

School climate is like intelligence. It's clearly a good idea to have a lot of it, even if you don't know exactly what it is! The most important educational function associated with the administrative role is to maintain a good school climate.

As you know, the research on school climate has shown there are different ways to look at it, resulting in different ways to measure it. I think the results of good school climate are usually evident in a very simple way. The staff likes to work at the school and demonstrates this through observable commitment and sense of duty. The children like to come to the school and demonstrate this by their willingness to participate avidly in what goes on there. People can argue about what brings about such a climate. My answer is summed up in the list of Group Arena Techniques included in Appendix F.

The most dangerous trap administrators risk falling into is becoming mired in the details of the job. Focusing on details is often more satisfying than non-administrators can understand. Dealing with ambiguity is the main stressor for administrators—not knowing whether the efforts you've made will produce the results you wish. Immersing oneself in details, completing forms, fixing leaking faucets, and checking book orders lends concreteness to the job, often when you most need it.

School climate is one of those vague, insubstantial factors that seem to characterize what we do in education. "Go and fix some school climate tomorrow morning" just doesn't make sense! People don't respond uniformly to your enthusiasm. Some of your best ideas fall flat in staff meetings. A small clique of obstructionists may seem bent on impeding your program for school improvement. District-level support waxes and wanes, and can't be counted on. There's not enough money or time to do what's needed.

All this is not said in order to push you over the edge into seeking a position in industry. I merely wish to acknowledge the reality within which most administrators work. Many advocates of educational change, who simultaneously disparage the role of administrators, don't experience the hail of detail that

invades every administrator's intention to produce some significant educational change.

Where, amidst all the details, should one seek to wrest concrete programs from the melange of feelings, attitudes, opinions, practices and resources? I suggest that the place to start is having useful school goals.

Creating Goals for Your School

"Goals" is often seen as a term signifying more ambiguity! Many goals are appeals to virtue no one can argue with or do anything about. In order not to avoid setting goals or define ones having little intellectual or programmatic rigor, the administrator must take strong leadership in this area. What is it you wish to see happen at your school? Can you state it in simple terms permitting an observer to tell whether it's happening? Can you communicate your ideas to staff and show how your ideas can be implemented, while producing a higher level of staff satisfaction? Can you engage staff in the process of defining school goals so they will commit themselves to the process of achieving them? Can you translate district or state goals (let alone national ones) into statements that fit your school, teachers and children, and that can elicit allegiance?

Perhaps the most important ingredient is whether you have a passion for the goals you aspire to. Here is another paradox of educational administration. In great measure, effective administration results from analytical and organizational skills, a dispassionate capability to size things up and make decisions, and a talent for bringing out the best in people's performance. No passion there! But educational leadership is more than tactics or strategies employed with cold-eyed attention to good procedure.

Teachers, for the most part, despite the fact that they

admire intellectual ability and can argue incessantly about abstractions, are people of feeling. Passionless educational goals are easily disregarded when they seem to have no connection to everyday experiences in the classroom. Being a *passionate* advocate of educational goals may be controversial, but elicits attention and respect. Besides, what's the fun of having goals if you don't feel strongly about them?

Many resources are available to you about how to set goals with your staff and establish programs for achieving them. I will not cover that territory in this work.* It's the content of the goals I'm concerned with here.

Goals for your school having to do with teaching about virtue are special. They are akin to goals you might have in any part of the curriculum, such as goals in reading, language arts or math. Just as you may assign standards in math—what children should be taught at each grade, for example—it is possible to describe standards or goals for teaching about virtues. (See the examples listed below.)

The introduction of goals in this area must be accompanied by a rationale justifying them. Here's where your passion becomes a relevant instrument for persuading the staff to incorporate these special programs. Do you feel the children in your school are suffering from not being conscious of the virtues within them? Do you sense the benefits deriving from a general increase in the consciousness of virtue among the children in the school? Do you have a wish to make attendance at your school a benchmark in the development of character in the students?

These questions are asked because this area of education, learning about virtues, may not be your passion. Your passion

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* For a detailed discussion of goal setting and programs see Bean and Clemes, *Elementary Principal's Handbook: New Approaches to Administrative Action* (Parker Publishing, 1978.)

may lie in science, human relations, or some more delimited arena of children's performance.

The challenge in teaching about virtue is that it must be felt to be of central importance to children's growth and development, a task to which educators can devote themselves wholeheartedly. There are many valid approaches to achieving significant educational goals. Devotion to teaching about virtue as a significant part of the school programs is one of those approaches.

Here are some goal statements you might wish to consider:

- This school is devoted to helping children develop good character in order to fulfill their duties well as citizens of a democratic society.
- This school is devoted to helping children understand their strengths so as to build self-esteem and good character.
- This school is devoted to encouraging children to act with (*develop your special list of virtues*) so as to be successful at their developmental level and be prepared for their next stage of growth.
- We will assist children to understand their best qualities and characteristics, while helping them strengthen areas in which they need to be challenged.
- Developing good character is the chief goal for children at this school. It is achieved through meeting significant educational challenges as well as by supporting the growth of self-esteem in every way.
- Building and exemplifying qualities of good character are important goals for families and schools. This school is devoted to working in harmony with parents to help children develop a sense of ethics and morals having lifelong value.

- We believe children are naturally virtuous when living and learning in an environment supporting their self-esteem. This school is devoted to encouraging the expression of virtue by having high standards for behavior and performance and helping children, in every way, to achieve them.

Supporting Teachers

If teachers were to teach about virtue in the classroom in an exemplary way, they would still need your help and support to ensure that their efforts make a difference. You are the main channel to accessing parent and community support for your school's program. Teaching about virtue, enhancing self-esteem and building character are interlocked. They depend on enough of the right things happening to children so that educational experience becomes internalized and ultimately used in the service of success in life.

Doing the right thing is often self-evident. The biggest problem in education is having the time and resources to do *enough* of the right thing. One of the benefits of thematic approaches to curriculum is that sufficient reinforcers and reminders about what children are learning are built in. Good teaching has always been characterized by teachers using a variety of ways to get a point across. This is both so that different learning modalities will be honored and so that the same information will reach individual children through various channels. Parents and the community represent other opportunities for reinforcing and reminding children about their virtues.

There is a tendency for schools and parents to pick at each other over whose role is most critical in producing positive educational outcomes. Parents want schools to understand and adapt to the individual needs of their children; schools want

parents to send them undamaged children and support what they're trying to do with them. The administrator is usually found somewhere in the middle of these conflicts. Finding ways for parents and schools to support each other is another key function for good administrators.

I'm old-fashioned! I believe the administrator's constituency in the conflict between schools and parents is the children. That constituency is best served by creating opportunities for quality communication and support between parents and school to reduce the likelihood that disagreement and conflict will occur. Teaching virtue creates an arena of common intention among schools, parents and the wider community. Teachers feel supported when parents understand what they're trying to do and stand behind them. Having the community recognize the school's efforts to teach children about virtue gives teachers moral as well as potentially material support.

Communication is the key to developing support. Parents and community need to know what you're doing, especially those things most representing what the community wants its schools to do. At the top of this list is ensuring that children are behaving and learning, and behaving seems to win the day if the annual surveys of parent attitudes are an accurate indicator.

In designing a program that emphasizes virtue, the Sense of Models becomes the key to effectiveness and becomes the center of the educational program. Parents and community want their schools to stand for something, just as the teachers and children need them to. Teaching about virtue and making it a high priority in the school's program in and of itself will not guarantee community support. But when teaching about virtue is combined with other factors that build the Sense of Models, parent support for your program is most likely.

Building the Sense of Models in Staff

Enhancing the Sense of Models in your staff will prepare them to enhance it in children. The school can have a climate which supports teachers' self-esteem, especially this condition so important to teaching about virtue. You already do many of the things listed below. You need to do enough of them often enough to make a difference. As you read the list, you will notice how it clearly corresponds to the things teachers need to do to raise the Sense of Models in children. We "do unto others what has been done unto us"!

Here are ways to build the overall Sense of Models in your staff. These are activities only you, the administrator, can perform, although your efforts can be supported in many ways by your staff.

- Have the rules and policies applying to staff behavior clearly available to all staff. Let staff know about the consequences associated with not fulfilling those rules and policies and implement them evenhandedly and fairly.
- Have clear standards, norms and expectations for work and behavior not covered by rules and policies; follow them consistently and have ways for staff to evaluate and monitor them.
- Make options clear and state the variations permitted within a framework as much as possible in all areas of staff functioning.
- Do things to make work in the classroom or school more enjoyable (e.g., play music, use humor, think about how a friendly atmosphere can be brought about) so teachers can associate work with pleasant feelings.
- Keep the issue of personal values and standards con-

stantly alive for teachers so they can see how their personal attributes are valued in the school.

- Expose teachers to experts who are worthy of their emulation and who are able to relate their experiences to those of the teachers'. Help teachers learn how successful people accomplish their goals.
- Make use of older or more experienced teachers as mentors or models for younger ones, while recognizing that new teachers may have special knowledge too.
- Encourage neatness and orderliness in your school, and require teachers to live up to those standards.
- Increase the range of teachers' experiences through activities that take them out of the school and by bringing many alternatives into the classroom and school.

Building Trust

Administrators must practice virtues in order for virtues to become standards within the school. But the practice of virtue does not prepare you for sanctification! In order to be a saint, in a formal sense, you need to do miracles. While you may have pulled off some difficult solutions to complex problems, miracles they weren't. But practicing certain virtues as part of your administrative duties will make you a better administrator.

Key virtues help you build a climate of trust in the school. When a high level of trust is present in any organization (including families) many opportunities are opened:

- People presume each other's goodwill and common commitment, giving everyone a chance to try out new ideas without suspicion about their motives.
- Differences among people are not seen as threats.

People are allowed to be themselves and are respected for their differences.

- People aren't always looking over their shoulders, fearful of what those in authority are thinking.
- In educational organizations a climate of collegiality is automatically formed, enabling people to share resources and ideas more comfortably.
- Competitiveness is reduced and cooperation is enhanced.

When the adults are comfortable with each other at school, the children benefit from the climate of affection and good feeling.

The administrator is both a symbol of the school's climate and the most active factor in creating it. This happens not only through administrative procedures and good management practices, but through the way in which the administrator is perceived by the staff. This perception is predominantly created when the administrator interacts with people, adults as well as children.

It boils down to the way the administrator practices virtues. The following are among the most important:

Candor. Do people believe you're going to tell them the truth, even if it's a difficult truth to tell? Everyone knows that administrators can't tell the truth all the time, since they have so many confidences to keep. But if an occasion does require the truth to be told, you must be candid.

Compassion. Can you show sensitivity and empathy for the difficulties teachers and children experience as they change and learn? To manifest this virtue you must pay attention to people's feelings and intentions as well as to their overt behavior.

Courage. Will you do the right thing when the chips are

down? Will you stand behind a teacher when he or she is in the right? Will you stand up for a kid when he needs support? Will you go to bat for your staff? Will you take on the staff member whose behavior is making everyone uncomfortable? Will you state your opinion and defend it even when you are in the minority? Teachers these days feel very vulnerable, in most places, and having a courageous administrator is important to their feeling safer.

Persistence. Once a decision is made, will you stick with carrying it out until it's done? How many schools' staff feel that "Yeah, we make a lot of decisions, but nothing is ever done about them!" Administrators who follow through, even at the risk of becoming the school's conscience, can be trusted by the staff to do what they say.

Fairness. Do people believe you're fair? Being fair is the most difficult virtue of all, since there's always someone who will feel slighted or discomfited by any significant decision. Fairness, in truth, is in the eye of the beholder. But there are things you can do to be seen as fair. Among these are explaining your decisions or actions to everyone who is affected by them; making special efforts to keep those who disagree with you informed about what you're doing and why; listening to people who have a different opinion and convincing them you understand, even though you don't agree. Work hard to find acceptable compromises between divergent opinions on the staff. And, perhaps most important, give people options when a decision has to be made. They feel empowered when you do.

The list of virtues for you to practice could be quite long, although I believe the short list above represents the most critical ones. In a school devoted to manifesting virtue in children, the administrator plays an important role as practitioner, leader and symbol. In a school devoted to science education,

for example, wouldn't one expect an administrator with a strong science background, as well as administrative skill, to have special advantages?

It's awkward and difficult to perceive yourself as a symbol. If you're an honest and straightforward person, you don't try to exemplify virtues in a self-conscious manner. You try to be yourself. Yet, if you wish your school to have a special mission in the area of teaching about virtue, it's best if you have a special interest in virtue. If you do, and bring that interest, with passion, into your developmental functions regarding program and curriculum, you will automatically become an important leader in this area.

Chapter

8 To the School Board: Creating a Climate for Teaching About Virtues

The school board* has an important role to play in developing a district's program of teaching about virtues and raising self-esteem. The importance of aligning a school's program in support of classroom activities is discussed in Chapter 2. An even more profound effect on classrooms is brought about when an entire district is aligned in the pursuit of significant educational goals for children. When boards and administrators are working together with clear goals in mind, the teaching staff experiences this alignment in a profound way.

Because school boards seem to deal with the "real" things of education—money, land and buildings—some boards retain the illusion that their main job is concrete and practical; the work of influencing children's growth and development is really up to others. The board's influence on what children learn and on their intellectual and emotional development is seen as indirect and ephemeral. Having to work through so

* The term "school board" will be used while recognizing that such bodies may have different titles in various parts of the country. The author has been a school board member for twelve years.

many layers of organization dissipates any passion board members may have for what should be happening to children in their district.

Not so! Boards have a primary role to perform in setting a climate or context for the district's entire operation. This climate or context is strongly affected by the superintendent and other key administrative personnel the board has selected. But the board's effective role in setting context is not limited by the superintendent it hires. It is an ongoing matter, reinforced at every board meeting and by the way in which the board deals with the issues coming before it, especially controversial ones. The board has a character or style distinct from that of its individual members, although not separate from the way in which each of these members' attitudes and behavior affects board performance.

A school board exemplifies values, beliefs and standards in the *way* it operates. It elicits respect (or not) for the way it goes about conducting business and making decisions, even though many of those decisions make some people unhappy. School boards set a tone in the way they listen to staff as well as parents, in the way they include relevant parties in their decisions, and in the degree of honesty and goodwill with which they do their work. This is no small matter in setting a context for the conduct of educational matters for staff and children. It may be the most important function of a school board.

The School Board's Role in Moral Education

The board sets a moral and ethical tone for the district. This may seem a bold and disputable assertion, but its validity is rooted in the reasons we have school boards, reasons going back to our historical roots.

People who settled this country in the early days realized

early on that educating children was an important way to distinguish themselves from the peasant classes of Europe. Yeomanry in the American colonies was to be different from the class structures that characterized their roots. Children needed to have the rudiments of learning (reading, writing, numbers and religious instruction), enabling them to maintain their independence from mother country control and participate in the developing democratic processes within the new social and political consciousness that was forming. Moral and ethical considerations, embodied in the sectarianism of the colonial people, were as important as anything else in forming and maintaining useful decision-making procedures.

Among the earliest functional political structures in the colonies were the gathering together of the local leaders to provide for their children's education. No one could afford the time or resources required to do it alone. People had to get together, share the expense, and provide someone to teach their children. At the beginning it was usually one of their own, embodied in the "Dame Schools" conducted by one or more of the women in the area. Later, and in more highly populated regions, itinerant scholars, often ministers, were hired to teach.

Modern educational structures arose from this matrix. To the extent "local control" remains a relevant factor in American education, it's because it was necessary so very long ago. But we shouldn't forget that our ancestors, the predecessors of local school boards, wanted children to learn civic virtues as well as basic skills. The local community, through its leadership, wanted to make sure children were being taught the right way as well as the right things.

Local control of education isn't so easy to ensure nowadays. The cost of educating children in the requirements of modern life is enormous. State and federal government have strong stakes in what goes on in schools and they control the

financial decisions of local boards in many places. Laws regarding civil rights, equity, employment and basic children's rights set constraints on the decisions local boards can make. The benefits and liabilities resulting from limiting local control of schools are both unclear and arguable.

One thing that remains the prerogative of local school boards is their ability to affect the climate of the district, the context which determines the degree of satisfaction staff and children experience as they do their work. But this prerogative is exercised in positive ways only if the local board consciously and with determination makes it happen. The local board can have a positive influence on the growth and development of children even though its ability to make decisions is limited by public policy.

How is this done? How does a school board influence the ethical climate of a district? How can the board influence the growth in character of children in the district? How can the board promote virtue as a relevant factor in the curriculum? How can the board support programs and projects within the district involving teaching about virtue, while maintaining the required stance of nonsectarianism?

I will not dwell on some obvious factors such as hiring a superintendent who is interested in character or moral education, supporting projects of the sort referred to in this book with resources, or promoting committees or task forces to design programs for teaching about virtues.

I will caution boards, however, about some things it's dangerous to do.

These include making simple correlations between teachers' beliefs or lifestyles and their ability to teach about virtue. Good teachers come in many different packages. There are also many teachers who, despite exemplary moral lives, are not highly skillful in transmitting those values to children.

Censoring books or items in books children use which may imply lack of virtue is not warranted, despite pressures from segments of the community. School boards are notoriously poor censors of teaching materials. Good teachers can turn even defective materials into learning advantages. (I knew a teacher who gave rewards for finding errors in math textbooks. The number of errors children found was amazing, and math became more interesting and challenging.) Children learn more from what they observe people doing than what they read in books, which is either a sad commentary or a saving grace, depending on your point of view.

Children in general learn less from what they're told than from what they observe or experience directly. An even more powerful learning stimulus is the degree to which children perceive consistency between what they are told and what they experience or observe. Inconsistency is noted quickly by most school-age children, or at least experienced as confusing and anxiety-provoking, even if they don't know why. Teaching about virtue provides a way for children to evaluate such inconsistencies in their own as well as others' behavior.

School Board Virtues

Back to the questions posed above. What can school boards do to influence the development of character and virtue in children? The following suggestions are consistent with good board practices; they are board virtues, so to speak. They represent one of my favorite themes for behavior amongst school people: "Walk what you talk"—practice what you preach, and let your actions speak for you!

- Conduct school board business with exemplary attention to interpersonal virtues. Listen sincerely, speak hon-

estly, act courteously, make decisions fairly. These virtues are best practiced when the board as a whole is scrupulous in its attention to clearly stated standards and rules for its own behavior in meetings. If such standards and rules are not evident, make them so, through open discussion, and stick to them, even when things get hot!

- Public honesty often requires more courage than personal honesty. As school board members, this translates into explaining why you have decided an issue in a certain way. It does not require you to divulge confidential information, engage in criticism or publicly disparage other opinions. Being honest about why each member voted one way and not the other takes time, but lets people on all sides of the issues, especially controversial ones, follow a member's thinking. In the final analysis, staff and community are more comfortable with board members who show they have thought through an issue fairly and fully, taking all points of view into consideration.
- Have the courage of your convictions. Sometimes a board has to make an unpopular decision because it believes the interests of children are best served by doing so. Boards sometimes must exercise leadership by getting out in front of the community and staff, foreseeing consequences not seen by those who are less familiar with the issues. Boards as a whole, as well as individual members, accumulate knowledge and experience from long-term study of educational issues. This experience goes far beyond that of most community members, giving boards, at best, a level of expertise the community as a whole does not have. You have to gain trust and respect by making hard decisions and showing over time that they were good ones.

- Reward people generously and encourage public recognition for special performance. This is especially important to do for the staff. Ask the superintendent and other administrators to make note of staff accomplishments at board meetings. Put the good things people do in the public record. Let staff feel their best efforts will be acknowledged. This practice alone has a profound effect on staff morale. The board can take leadership in insisting that this be done.
- Avoid public displays of anger, disagreement and rancor, especially about fundamental beliefs or practices. This is not a plea for covering up differences. It is a suggestion for boards to deal with disagreements in positive ways, often outside of meetings, as long as this is done within the law.

Creating a Respectful Climate

When the board and its superintendent have a good relationship, each should know what the other believes and seeks to implement in district policy. Each should know, as much as possible, what the other will find acceptable or intolerable. It serves little purpose to overstep these boundaries in public meetings without having communicated about them in other ways. Staff and community members who follow what the schools are doing become very nervous when the board and superintendent seem to be in disagreement and disarray. In larger districts, this normally leads to political pressures being applied to board or staff from special interests. Without meaning to sound paternalistic, it's much like the unease created in a family when the parents are not in agreement about important issues.

When board and administration have ways to resolve differences so public disputes don't occur, it permits a feeling of common purpose and mutual respect to reign at board meetings. This affects climate in profound ways, creating the impression the district really stands for something.

Be intensively involved with setting, reviewing and revising district goals annually, if not more often. Refer to them frequently when important decisions are made. Keep them before the staff and community. This results in staff and community feeling that the board knows what it's doing and why.

To the extent the board has involved staff and community in defining the district's goals, it becomes the "guardian" and protector of those goals through this process. Through appealing to district goals, the board shows that its decisions are made on principle, not on whim. This lends confidence to staff and community that the board will not act arbitrarily. Be conscientious, dutiful, impartial, resolute and steadfast with respect to clear and consistent principles—powerful virtues to exemplify.

Creating a climate of sincere goodwill at board meetings is an important goal for the board. The most important features are the positive relations among board members and between board and administration, patience and openness with the public, and respect for the different roles people play at board meetings. It's important that the businesslike way in which the board conducts itself be tempered with humor and affection so that the board doesn't seem bureaucratic and unreachable. It's possible to have a climate of affection as well as respect.

There are specific and concrete ways this can be done. The most important is that the board and administrators learn to know each other in a variety of ways, over time. There may be board retreats, lunch meetings, special study sessions for specific topics, committee processes, task forces, and other

ways the board, administration, staff and public can interact and work together. The more people see and work with each other, the more likely they will find common ground both professionally and personally. It's the recognition of standing on common ground, having similar experiences and intentions, and playing by the same rules that creates a climate of goodwill at board meetings.

Being prepared for the meeting—agendas clear, board members and administrators having done their homework—allows the work to go easily and smoothly, reducing tension and inspiring confidence from participants and observers.

Members don't have to be experts in every aspect of educational administration in order to be good school board members. Many board issues, especially financial ones, are complex and critical. Boards who choose excellent administrators and display confidence in them also inspire confidence in the public. Methods for hiring key people should be reviewed by the board; special care should be taken in selecting the superintendent so staff and public have confidence in the results of the process.

The board should hire a superintendent with whom it feels a high level of compatibility as well as professional respect. When the board and superintendent like each other, as well as having mutual respect, something special is added to the district's climate.

This special quality is the subtle role affection plays in allowing people to feel safe and valued. It shows that people's personal characteristics will be appreciated in addition to their professional performance. A person's virtues go far beyond his or her professional performance. Everyone wants to be seen as an individual as well as someone performing a role or function.

The special relationship between a school board and its superintendent is a symbol as well as stimulus to how relation-

ships in the district will be conducted. It becomes evident, at every meeting of the board, how well things are going through how affectionate this relationship is.

The school board does not have to be expert in character or moral education in order to promote teaching about virtue. It needs to be an exemplar of important public virtues. This creates a climate in which teaching about principles and virtues is reflective of the general climate of principled behavior deriving from the district's leadership. Setting high standards in this area is a way for the board to set high expectations in other areas. Boards themselves aren't heroic figures in education. They don't make miraculous decisions influencing the personal lives of children in the district. But boards do set the climate in which others are enabled to do so.

Appendix A

Who's Who List for Chapter 5

Aquino, Corazon (1933–)

The widow of Philippine opposition leader Benigno Aquino, she became the rallying point for opposition to the Marcos regime when her husband was assassinated in 1983. In 1985, after Marcos claimed victory in a fraudulent election, she led a movement of nonviolent resistance which drove him from power. In February of 1986, Aquino assumed the presidency of the Philippines, a position she has held since despite several coup attempts.

Addams, Jane (1860–1935)

In 1889, she co-founded Hull House, a community center for the poor in Chicago. She was active in the women's suffrage movement, and a co-recipient of the Nobel Peace Prize in 1931.

Anthony, Susan B. (1820–1906)

In the 1850s, she lectured against slavery and for women's rights. With Elizabeth Cady Stanton she organized the National Woman Suffrage Association in 1869.

Arias, Oscar (1941–)

The president of Costa Rica, in 1987 he received the Nobel Peace Prize in recognition of his determined and continuing efforts to bring about a peace plan for Central America.

Baez, Joan (1941–)

A popular folksinger, she protested against the Vietnam War in the 1960s, campaigned in 1980 for the relief of famine in Cambodia, and is a leading spokesperson for Amnesty International and a vocal defender of human rights around the world.

Barton, Clara (1821–1912)

During the Civil War she traveled with the Union Army to nurse the wounded, provide supplies and search for the missing. She founded the American Red Cross in 1881.

Bethune, Mary McLeod (1875–1955)

The daughter of former slaves, she began teaching in 1895, and in 1904 established the Daytona Normal and Industrial Institute for Negro Girls in Florida. Active in national affairs, she founded the National Council of Negro Women.

Black Elk (1863–1950)

A member of the Oglala-Lakota branch of the Sioux Nation, he sought to preserve Native American traditions for future generations. He was the author of *Black Elk Speaks*, considered the most authentic account ever written of life among the Plains Indians in the nineteenth century.

Boone, Daniel (1734–1820)

He came to fame as a frontiersman in the late 1760s, exploring uncharted areas of Kentucky. In the 1770s, he marked out the "Wilderness Road" in that same region.

He was captured by the Shawnee Indians in 1778, but escaped. He became well known in the eastern United States and in Europe through the writings of John Filson.

Bunche, Ralph (1904–1971)

In 1945, he became the first African American to head a division in the U.S. State Department. After joining the United Nations staff in 1946, he was appointed to the Palestine Commission, and in 1948 he became chief mediator in the Palestine conflict. His mediation of the Arab-Israeli War won him the 1950 Nobel Peace Prize.

Byrd, Richard (1888–1957)

With copilot Floyd Bennett, he led the first flight over the South Pole in 1926 and the first of five North Pole expeditions in 1928. He spent five months alone in Antarctica in 1934, and wrote a book about the experience.

Carnegie, Andrew (1835–1919)

Having made a fortune in the steel industry, he endowed 2,500 libraries and donated more than $350 million to foundations. He was the founder of the Carnegie Institute of Technology in Pittsburgh and the Carnegie Institution in Washington, D.C.

Carson, Rachel (1907–1964)

A biologist and science writer, she is best known for her popular and influential books on pollution, wildlife and the sea. In 1951, she published *The Sea Around Us*, which won a National Book Award. In 1962, she published *Silent Spring*, a book about the dangers of pollution that had a worldwide impact on how people think about the environment.

Carver, George Washington (1864–1943)

Born a slave, he earned a master's degree in science from Iowa State Agricultural College. Best known for his scientific research on the peanut, he dedicated his work to aiding impoverished farmers and saving southern agricultural land from the ravages of the one-crop system.

Chavez, Cesar (1927–)

Born of Mexican-American parents, he migrated to California as a field worker. In 1962, he organized field workers into the National Farm Workers Association, which later became the United Farm Workers. From 1968 to 1970 he led a successful national boycott of California grapes, as part of an ongoing struggle to win better wages and working conditions for agricultural workers.

Chichester, Francis (1901–1972)

He was an English yachtsman and aviator whose many voyages, both in the air and at sea, established records or were the first of their kind. He is best known for sailing around the world in a small ketch from 1966 to 1967, a feat for which he was knighted.

Cochise (c. 1815–1874)

He was the chief of the Chiricahua Apaches. In 1861, the U.S. Army captured him for a crime he did not commit, killing five of his relatives. He escaped and then led his tribe in war against settlers and the military in Arizona for 11 years. Cochise eventually made a treaty with General Oliver Otis Howard that made the chief's native territory into a reservation. He lived peacefully on the reservation until his death, after which the treaty was broken and his people were moved from their land.

Confucius (551–479 B.C.)

Born of a poor but aristocratic family, he was orphaned at an early age. He held several minor government posts, and eventually became Minister of Justice in his home state. He held these positions only briefly, however, due to conflicts with superiors. He was best known throughout his life as a teacher of wisdom. When he died at age 72, he had taught some 3,000 disciples his philosophy, which emphasized benevolence toward others.

Dalai Lama (1935–)

Dalai Lama is the title of the religious leader of Tibetan Buddhism. The 14th Dalai Lama, whose name is Tenzin Gyatso, was born in northeastern Tibet on the same day that the 13th Dalai Lama died. In 1959, following a failed Tibetan revolt against Chinese Communist rule, he fled Tibet for India, along with approximately 100,000 other Tibetans. Living in exile, he has been a spokesman for the independence of Tibet and for nonviolence. He received the Nobel Peace Prize in 1989.

Day, Dorothy (1897–1980)

She was a Roman Catholic social activist and journalist. In 1933, she and writer Peter Maurin founded the *Catholic Worker,* a newspaper that addressed social problems based on the ethical teachings of the New Testament. In addition, she organized hospitality houses for the homeless and hungry, which continue to operate today. These "Catholic Worker houses" are small, self-sufficient cooperatives which offer food, shelter and friendship to the needy.

Donovan, Jean (1951–1980)

In her mid-twenties, she abruptly left her job as an accountant to work in a Catholic youth ministry in Cleveland. In 1979, she went as a lay worker to help the poor in El Salvador. In 1980, she and three American nuns were raped and murdered by Salvadoran soldiers. Their deaths created international outrage, and focused attention on the human rights abuses of the Salvadoran government.

Douglass, Frederick (1817–1895)

An escaped slave, he became a popular lecturer for the Massachusetts Anti-Slavery Society and earned enough money to purchase his freedom. In 1847, he began publication of an abolitionist paper, the *North Star*. He helped recruit Black soldiers for the Civil War, and later held several government posts, including ambassador to Haiti.

Earhart, Amelia (1897–1937)

In 1932, she became the first woman pilot to make solo flights across the Atlantic. In 1935, she became the first to fly from Honolulu, Hawaii, to Oakland, California. While attempting to fly around the world in 1937, she disappeared between New Guinea and Howland Island in the Pacific.

Ford, Henry (1863–1947)

In 1892, he developed a working gasoline automobile, and in 1903 he founded Ford Motors. In 1908, he introduced the economical Model T. Though opposed to unionization, Ford introduced both the eight-hour day and a $5 a day minimum wage. In 1936, he established the Ford Foundation. He contributed over $40 million to charitable organizations in the course of his lifetime.

Gandhi, Mohandas (1869–1948)

Known as the Mahatma, or "Great Lord," he is considered the father of India because he led the country's independence movement from 1919 to 1947, when independence was granted. His method, called Satyagraha, or "soul force," included all forms of nonviolent resistance to British rule. Many have studied and imitated his methods, including Dr. Martin Luther King, Jr.

Geldof, Bob (1951–)

An Irish rock star, in 1985 he organized the Live Aid charity concerts to raise funds for famine relief in Africa. Held in London and Philadelphia, the concerts were great successes and resulted in Geldof being nominated for the Nobel Peace Prize.

Glenn, John (1921–)

He piloted the first U.S. orbiting spacecraft, Friendship 7, on February 20, 1962 (the ship made three orbits). He was elected to the U.S. Senate as a Democrat from Ohio in 1972 and reelected in 1978, 1984 and 1990.

Gorbachev, Mikhail (1931–)

In 1988, he was named Soviet president. Representing a new generation of Soviet leadership, Gorbachev sought to use "perestroika" (restructuring) and "glasnost" (openness) to revitalize Soviet culture and the economy. He enhanced his status as a world leader by making frequent trips abroad and by adopting a more practical and peaceful relationship with the West. In 1990, Gorbachev was awarded the Nobel Peace Prize for his role in bringing the Cold War to an end.

Hale, Nathan (1755–1776)

He was hanged by the British as a spy. A Yale graduate, he taught school before joining the Continental Army in 1775. Having volunteered to go behind British lines on Long Island to gain military secrets, he was captured on September 21, 1776, and hanged the next day. His last words are said to be, "I regret that I have but one life to lose for my country."

Hillary, Sir Edmund (1919–)

Famous as a mountaineer and explorer, from 1951 to 1970 he undertook several Himalayan mountain-climbing expeditions. In May of 1953, he reached the summit of Mount Everest, thus becoming, with the Nepalese Tenzing Norgay, the first to climb the highest mountain in the world.

Hoover, Herbert (1874–1964)

Although he is more famous for being president at the onset of the Great Depression, during World War I and in the postwar period he was widely acclaimed for his humanitarian work in relief for war refugees. He headed numerous relief organizations and was U.S. Food Administrator.

Hopkins, Sarah Winnemucca (1844–1891)

The daughter of Paiute Indian Chief Winnemucca in Nevada, she moved with her family to California in 1847, where she attended school and gained speaking and writing skills she would later use to work on behalf of her people. Her attempts to win support for Paiute rights from White people were often unsuccessful, but she left a legacy of passionate advocacy that helped to inspire later generations of Paiute Indians to fight to recover their land.

Hughes, Charles Evans (1862–1948)

He was appointed an Associate Justice of the Supreme Court in 1910. He resigned from the Court to make an unsuccessful bid for the presidency in 1916. He became Secretary of State in 1921, and served as Chairman of the Washington, D.C., Disarmament Conference of that year. In 1930, he was appointed Chief Justice of the Supreme Court by Herbert Hoover, a position he held until 1941.

Inouye, Daniel (1924–)

A graduate of the University of Hawaii, he was elected as a Democrat to the U.S. House of Representatives in 1959 and to the Senate in 1962. He gained national recognition for his role in the 1973 Watergate Committee hearings. As chairman of the Select Committee on Secret Military Assistance to Iran and the Nicaragua opposition, Inouye conducted a thorough investigation of U.S. policy and activities in Iran and Nicaragua.

Chief Joseph (1840?–1904)

He was chief of the Nez Perce tribe of the Wallowa Valley, succeeding his father in 1873. He is best known for his brilliant tactics during his attempt to lead 800 of his people through Idaho, Washington and Montana to Canada while fighting off the U.S. Army.

Keller, Helen (1880–1968)

She overcame the loss of sight, hearing and speech, and achieved distinction as a lecturer and scholar. Illness rendered her blind and deaf at the age of nineteen months, and later she became dumb. Her teacher, Anne Sullivan, helped her to speak at the age of seven and remained with her from 1887 to 1936. Keller obtained a degree cum laude from Radcliffe College in 1904 and mastered several languages. She lectured throughout the world and worked extensively for the relief of the handicapped.

King, Martin Luther, Jr. (1929–1968)

A Baptist minister, in 1955 he led the Black boycott of segregated transportation in Montgomery, Alabama. His nonviolent tactics and philosophy drew national attention. Later, he founded the Southern Christian Leadership Conference to advance the cause of desegregation nationally. He organized the massive march on Washington in 1963, opposed the Vietnam War, and had begun a national campaign against poverty when he was assassinated in 1968.

Kitashima, Tsuyako "Sox" (1918–)

As leader of the National Coalition for Redress and Reparations, she has spoken out for the more than 100,000 Japanese Americans who were denied their constitutional rights and sent to internment camps during World War II. After a decade of intense lobbying by her organization and other Japanese-American groups, Congress passed a redress and reparations bill in August of 1988.

Kovich, Mary (Auntie) (1915–)

Of Portuguese and Hawaiian descent, she teaches the art of "lei hulu" which she learned from her Hawaiian grandmother. A traditional Hawaiian art involving the stitching together of brightly colored feathers into festive clothing, knowledge of "lei hulu" would be lost were it not for the efforts of Auntie Mary and a handful of others. Auntie Mary has received several awards from the Polynesian community for her contribution to preserving Hawaiian culture.

Lee, Sammy (1924–)

A Chinese American, he was once told by a sports official that no person of color would ever become a national

diving champion. Lee proved him wrong by winning the national diving championship in 1942, and gold medals at the 1948 and 1952 Olympics.

Lewis, Meriwether (1774–1809)

With William Clark, he led the Lewis and Clark Expedition, the government-sponsored party that made the first American crossing to the Pacific by an overland route. Upon his successful return he was appointed Governor of the Louisiana Territory.

Lincoln, Abraham (1809–1865)

He was the 16th president of the United States, governing the country from 1861 to 1865. At the time of his inauguration, the southern states had seceded over the issue of slavery. The Civil War began in his second month in office. In 1862, he issued the Emancipation Proclamation, which freed the slaves. Lincoln saw the war brought to a successful close. He was assassinated in 1865 by John Wilkes Booth, a disaffected southerner.

Lindbergh, Charles (1902–1974)

He became an international hero when he landed his plane, *The Spirit of St. Louis,* outside Paris on May 21, 1927, completing the first nonstop transatlantic solo flight. In 1954, he was made brigadier general in the Air Force Reserve. He was awarded the Pulitzer Prize for his book *The Spirit of St. Louis* (1953).

Mandela, Nelson Rolihlaha (1918–)

A South African political leader and a symbol and martyr of his country's anti-apartheid forces, Mandela was imprisoned in 1962 for working with the African National Congress. In the late 1980s, he repeatedly refused conditional freedom in return for renouncing his support of

Black rights. In 1991, international pressure helped secure his unconditional release. He is currently a leading figure in negotiations for a new constitution for South Africa.

Marshall, John (1755–1835)

Marshall was appointed chief justice of the Supreme Court in 1801. During his tenure, he established many basic precepts of constitutional interpretation. The doctrines of judicial review, sanctity of contracts, and national power over commerce are in large measure his creations.

Marshall, Thurgood (1908–)

A civil rights advocate, he was the special counsel and later chief counsel for the NAACP (1938-1962). He played a key role in obtaining U.S. Supreme Court desegregation decisions, including *Brown v. Board of Education of Topeka* (1954, 1955). A U.S. Appeals Court judge from 1961 to 1965, he was appointed solicitor general in 1965. In 1967, he became the first African American to be appointed an associate justice of the U.S. Supreme Court. On the court, he consistently championed civil rights and civil liberties.

Meir, Golda (1898–1978)

She and her husband, Morris Meyerson, moved to Palestine in 1921 to live on a kibbutz. She became active in the Palestine labor movement and in 1936 was named head of the political wing of the General Federation of Jewish Labor. Between 1946 and 1948 she often acted as de facto leader of the Jews in Palestine seeking an independent state. After independence, she served in a number of high-level positions in the Israeli government. In 1969, she became prime minister. She resigned in 1974, but continued to be a leading voice in Israel's Labor party until her death.

Milk, Harvey (1930–1978)

In 1977, after three attempts, Harvey Milk became the first openly gay candidate to be elected to the San Francisco Board of Supervisors. His victory was achieved through an unprecedented coalition of lesbians and gay men, blue-collar unions, ethnic minorities and neighborhood groups. On November 27, 1978, Milk and Mayor George Moscone were shot to death by Dan White, a fellow board member who blamed both men for his political decline.

Mother Teresa (1910–)

A Roman Catholic missionary, she began her work as a teacher in Calcutta, India, with the Sisters of Loretto of Ireland. She took her first vows as a nun in 1928 and was granted permission by the Vatican to leave her convent in 1948 to tend the homeless, starving and sick in Calcutta's slums. Her Order of the Missionaries of Charity was established in 1950, and in 1965 it officially became a pontifical congregation. The order's work expanded to Australia, Britain, Sri Lanka, Jordan, Tanzania, Venezuela and elsewhere. She won the first Pope John XXIII Peace Prize in 1971 and the Nobel Peace Prize in 1979. In 1980 she visited the United States, and in 1982 she went to Lebanon to aid in the evacuation of handicapped children.

Muir, John (1838–1914)

An advocate of forest preservation, he was influential in the establishment of many national parks. Muir traveled the United States extensively, studying the glaciers and forests of the Sierra Nevadas and exploring Alaska, where he discovered Glacier Bay and Muir Glacier. By 1867, he was urging the federal government to endorse a policy of forest conservation, and his writings and lobbying influenced conservation programs of presidents Grover Cleveland and Theodore Roosevelt.

Murrow, Edward R. (1908–1965)

A journalist, he joined the Columbia Broadcasting System in 1935 and during World War II gained fame for his vivid descriptions of the Battle of Britain and the "Blitz" broadcast from London. Murrow also produced many programs for television, including the popular "See It Now," particularly noted for its stand against the activities of Senator Joseph McCarthy, and "Person to Person," interviews in people's homes.

Nader, Ralph (1934–)

Nader's book *Unsafe at Any Speed* (1965), a call for improved automobile design, led to the enactment of the National Traffic and Motor Vehicle Safety Act of 1966. Nader subsequently expanded his range of interests: health hazards in mining; the use of nuclear power; meat-processing methods; and investigations of the Internal Revenue Service, the Federal Trade Commission, the U.S. Congress, and the airlines industry. He heads a public interest law firm staffed with specialists in consumer affairs.

Neruda, Pablo (1904–1973)

Neruda was a Chilean poet who won the Nobel Prize for literature in 1971. His poetry deals with the question of the human condition in general. His best-known work is *Canto General* (1950).

Nightingale, Florence (1820–1910)

Known as "the Lady with the Lamp," she was the founder of modern nursing, a reputation she earned for leading a unit of 38 nurses in the Crimean War in 1854. In 1860, she founded the Nightingale School and Home for nurse training in London, and in 1907 became the first woman recipient of the Order of Merit.

Parks, Rosa (1913–)

She was a key figure in the Civil Rights movement. In 1955, she refused to give up her seat on the bus to a White person and move into the section reserved for Blacks. After the driver ordered her off the bus, the African-American community of Montgomery decided to boycott all public transportation. The boycott continued for months until Montgomery ended segregated seating on its buses. Her courage and dignity provided inspiration for Dr. Martin Luther King, Jr., and for an entire generation of social activists.

Pope John XXIII (1881–1963)

He served as Roman Catholic pope from 1958 to 1963. He convened the Second Vatican Council to deal with renewal of the church and unity of all Christians in 1962. In his concern for the care of souls, he made many ecumenical advances.

Rankin, Jeannette (1880–1973)

Active in the woman suffrage movement, she helped achieve votes for women in Montana in 1914. She became the first woman to serve in the U.S. Congress when she was elected to the House of Representatives in 1917. That year she voted against the declaration of war on Germany, which cost her her seat. Reelected in 1940, she cast the only vote in the House against entry into World War II in 1941.

Robinson, Jackie (1919–1972)

Signed by the Brooklyn Dodgers in 1947 after a year in the International League, he was the first African American to play in the major leagues. He had a batting average of .311 during his career (1947-1956). In 1962, he became the first African American elected to the Baseball Hall of Fame.

Roosevelt, Eleanor (1884–1962)

She married Franklin D. Roosevelt in 1905. She worked for social causes both before and after her marriage. She raised a large family and helped her polio-stricken husband regain his health. After she became first lady in 1933, she was active in the National Association for the Advancement of Colored People and other social reform organizations, wrote a newspaper column, was a lecturer, and was assistant director of the Office of Civilian Defense from 1941 to 1942. She visited battlefronts in World War II and, after the war, became the U.S. ambassador to the United Nations (1945, 1949–1952, 1961–1962). Her books include *This Is My Story* (1937) and *This I Remember* (1949).

Sadat, Anwar (1918–1981)

As president of Egypt, Sadat and Israeli Premier Menachem Begin shared the 1978 Nobel Peace Prize for efforts to end the thirty-year Arab-Israeli conflict. Sadat was assassinated in 1981, apparently by Egyptian Muslim fundamentalists opposed to his policies toward Israel.

Salk, Jonas (1914–)

He developed the first vaccine against poliomyelitis in 1952, using inactivated polio virus as an immunizing agent. Mass testing of the vaccine began in 1954, and mass immunization programs followed.

Schweitzer, Albert (1875–1965)

A humanitarian, musician, physician, philosopher and Christian theologian, he is perhaps best known for his medical work in Africa, where he founded the Lambaréné Hospital in 1913. Although he stayed in Africa most of his life, he was famous for his work as an organist, as an

expert on J. S. Bach, for his theories of Christian history, and for his ethic of "reverence for life." He received the Nobel Peace Prize in 1952.

Seton, Elizabeth Ann (1774–1821)

Elizabeth Ann Bayley was the daughter of a physician. She married William Seton in 1797 and had five children. Her husband died in 1803. She joined the Roman Catholic Church in 1805 and soon became a leader in Church works. She founded a school for girls in Maryland, prepared the way for the U.S. parochial school system, and organized the American Sisters of Charity. Her saint-hood was proclaimed in 1975. She was the first U.S. citizen to be canonized.

Sullivan, Anne (1866–1936)

She was the private teacher of Helen Keller, a deaf and blind woman who won international fame. Sullivan first communicated with the seven-year-old Keller through a "manual alphabet," spelling out words on Helen's hands. Later, Sullivan taught Keller to read and write Braille, and spent four years with her at Radcliffe College translating lectures by manual communication.

Thoreau, Henry David (1817–1862)

Thoreau was a naturalist, a gifted writer, a philosopher and, above all, a social critic. In 1845, he built a cabin at Walden Pond, where he wrote *A Week on the Concord and Merrimack Rivers* and his masterpiece, *Walden*. In 1846, he spent one night in jail for refusing to pay a federal tax in protest against the Mexican War. This incident inspired his famous essay "On Civil Disobedience." During the 1850s he was active in the antislavery movement.

Truth, Sojourner (1797?–1883)

She was freed from slavery in 1827 by the New York Emancipation Act. She took the name Sojourner Truth and traveled, lecturing on emancipation and other social issues. Although illiterate, she spoke forcefully and effectively, winning many converts to her causes. President Abraham Lincoln chose her to be counselor to the freedmen in Washington, D.C.

Tubman, Harriet (1820–1913)

A slave, she escaped in 1849 through the Underground Railroad. She then became a "conductor" on the Underground Railroad and was able to lead over 300 slaves to freedom. She worked closely with leading abolitionists, including Ralph Waldo Emerson, Wendell Phillips and John Brown, and aided the Union during the Civil War.

Tutu, Desmond (1931–)

He was ordained in the Anglican church in 1960, became dean of Johannesburg in 1975, bishop of Lesotho in 1976, and the first Black Anglican bishop of Johannesburg in 1984. In 1986, he was elected Archbishop of Cape Town, making him head of South Africa's Anglican church. He was awarded the Nobel Peace Prize in 1984 for his efforts against apartheid.

Washington, Booker T. (1856–1915)

He worked his way through Hampton Institute and started teaching there in 1879. In 1881, he organized a Black normal school that later became Tuskegee Institute, and headed the school until his death. Washington became an advocate of Black vocational education and gradual adjustment rather than political agitation for civil rights.

Washington, George (1732–1799)

In 1774, the Continental Congress chose Washington as commander in chief of the Continental forces in the American Revolution. Winning a victory against overwhelming odds, Washington obtained the surrender of the British in 1781. In 1787, he presided over the Constitutional Convention. When the new Constitution was ratified, he became America's first president. He served two terms and won a place in history as "the Father of our Country."

Yep, Laurence (1948–)

An award-winning author, he discovered as he was growing up in San Francisco that there were virtually no books about Chinese Americans like himself. Drawing inspiration from stories from China his grandmother had told him, he wrote several popular books of Chinese and Chinese-American life, for both children and adults. His first big success, *Dragonwings,* won the International Reading Association's Children's Book Award.

Appendix B

Biographies for Children

The following booklist was compiled using suggestions from teachers, parents, school administrators, librarians and community agencies. Every effort was made to identify and include biographies of people who represent the wide diversity of children in our schools.

African American

Adler, David. 1989. *Jackie Robinson, He Was the First*. New York: Holiday House. Grades 3–5.

Adoff, Arnold. 1985. *Malcolm X*. New York: HarperCollins. Grades 6–8.

Aliki. 1988. *A Weed Is a Flower: The Life of George Washington Carver*. New York: Simon & Schuster. Grades 2–4.

Altman, Susan. 1989. *Extraordinary Black Americans*. Chicago: Children's Press. Grade 4 and up.

Bains, Rae. 1982. *Harriet Tubman: The Road to Freedom*. Mahwah, NJ: Troll Associates. Grades 4–6.

Bains, Rae. 1985. *Martin Luther King*. Mahwah, NJ: Troll Associates. Grades 3–6.

Clayton, Ed. 1986. *Martin Luther King: The Peaceful Warrior*. Englewood Cliffs, NJ: Prentice-Hall. Grades 3–6.

Collier, James L. 1991. *Duke Ellington*. New York: Macmillan. Grades 5–9.

Denenberg, Barry. 1990. *The Story of Muhammed Ali, Heavyweight Champion of the World*. New York: Bantam. Grades 3–6.

Denenberg, Barry. 1991. *Nelson Mandela: "No Easy Walk to Freedom."* New York: Scholastic. Grades 3–9.

Feinberg, Brian. 1991. *Nelson Mandela*. New York: Chelsea House. Grades 3–5.

Ferris, Jeri. 1988. *Walking the Road to Freedom: A Story About Sojourner Truth*. Minneapolis: Carolrhoda. Grades 3–5.

Ferris, Jeri. 1989. *Arctic Explorer: The Story of Matthew Henson*. Minneapolis: Carolrhoda. Grades 3–6.

Friese, Kai J. 1990. *Rosa Parks: The Movement Organizes*. Morristown, NJ: Silver Burdett. Grade 5 and up.

Greene, Carol. 1990 *Jackie Robinson: Baseball's First Black Major Leaguer*. Chicago: Children's Press. Grades K–3.

Greene, Carol. 1989. *Martin Luther King, Jr: A Man Who Changed Things*. Chicago: Children's Press. Grades K–3.

Greenfield, Eloise, and Alesia Revis. 1981. *Alesia*. New York: Putnam. Grade 5 and up.

Hamilton, Virginia. 1987. *W. E. B. DuBois*. New York: HarperCollins. Grades 5–8.

Hargrove, Jim. 1989. *Nelson Mandela: South Africa's Silent Voice of Protest*. Chicago: Children's Press. Grade 4 and up.

Haskins, James, and Kathleen Benson. 1984. *Space Challenger: The Story of Guion Bluford*. Minneapolis: Carolrhoda. Grades 3–5.

Haskins, Francine. 1991. *I Remember "121."* Emeryville, CA: Children's Book Press. Ages 4–12 and up.

Kliment, Bud. 1988. *Ella Fitzgerald*. New York: Chelsea House. Grade 7 and up.

Kliment, Bud. 1990. *Billie Holiday*. New York: Chelsea House. Grade 7 and up.

Kosof, Anna. 1987. *Jesse Jackson*. New York: Watts. Grade 7 and up.

Kranz, Rachel. 1991. *Biographical Dictionary of Black Americans*. New York: Facts on File. Grade 7 and up.

Lawler, Mary. 1988. *Marcus Garvey*. New York: Chelsea House. Grade 5 and up.

Lindstrom, Aletha J. 1980. *Sojourner Truth: Slave, Abolitionist, Fighter for Women's Rights*. Englewood Cliffs, NJ: Messner. Grades 6–8.

Lyons, Mary. 1990. *Sorrow's Kitchen: The Life and Folklore of Zora Neale Hurston*. New York: Scribners. Grade 7 and up.

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Appendix C

Virtues Arranged by Self-Esteem Condition

Models Virtues

Candor	Idealism	Righteousness
Courtesy	Impartiality	Right-Mindedness
Diplomacy	Irreproachability	Sagacity
Discernment	Justness	Scrupulosity
Discretion	Learnedness	Tactfulness
Disinterestedness	Meritoriousness	Temperance
Dutifulness	Morality	Trustworthiness
Fairness	Principle	Truthfulness
Forthrightness	Properness	Veracity
Honesty	Prudence	Veridicality
Honor	Reputability	Wisdom
Hopefulness	Respectability	

Uniqueness Virtues

Chasteness	Innocence	Spiritedness
Frankness	Nobility	Sterlingness
Guilelessness	Plainspokenness	Trueheartedness
Humility	Saintliness	Virtuousness
Independence	Self-Effacement	Vivacity
Ingenuousness	Self-Reliance	

Connectiveness Virtues

Altruism	Evenhandedness	Openheartedness
Benevolence	Fair-Mindedness	Patriotism
Bigheartedness	Faithfulness	Philanthropy
Carefulness	Gallantry	Respectfulness
Charity	Generosity	Sincerity
Chivalry	Kindness	Tolerance
Compassion	Loyalty	Unselfishness
Devotion	Magnanimity	

Power Virtues

Boldness	Fearlessness	Responsibility
Bravery	Intrepidity	Staunchness
Competence	Long-Sufferance	Steadfastness
Conscientiousness	Obedience	Toughness
Courage	Patience	Valiancy
Daring	Perseverance	Valorousness
Dauntlessness	Persistence	Vitality
Discipline	Punctuality	

Appendix D

Personal Arena Behavior Checklists

The following checklists will help you identify and understand behavior associated with each condition of self-esteem. You can use the checklists to help you determine which condition is a child's critical condition. The larger the number of index behaviors observed, and the greater the frequency or intensity of the behaviors, the greater the difficulty the child has with that particular condition.

Models

- ☐ Gets confused easily and wastes time with apparently aimless activity.
- ☐ Becomes obsessively involved with activities that are unrelated to the task at hand.
- ☐ Is poorly organized in both thinking and behavior.
- ☐ Is confused easily about what is right and wrong.
- ☐ Has a difficult time deciding what to do or say, even in situations that should be quite familiar.
- ☐ Responds to instruction and directions in a resistant manner that is always associated with confusion or ambivalence.
- ☐ Is unsure about methods and purposes that are associated with an activity.
- ☐ Will continually seek directions or insist there is only one way to do something, persisting obsessively in doing it that way, despite failure.
- ☐ Has rigid standards and tends to get upset easily when others don't conform to those standards.
- ☐ Avoids or acts awkwardly in social situations requiring some formal etiquette.
- ☐ Doesn't respond well to instruction and expects not to know what is going on.

Uniqueness

- ☐ Seems to be in reverie frequently. Stares abstractedly at walls or ceilings while not paying attention.
- ☐ Seems to talk to self or make noticeable noises.
- ☐ Speaks negatively about self and accomplishments frequently.
- ☐ Takes little or no pride in appearance.
- ☐ Shows little imagination. Rarely comes up with original ideas, but they are quite unusual if and when they do appear.
- ☐ Demonstrates little regard for own ideas, interests or abilities. Rarely expresses an opinion or feeling different from what others have expressed.
- ☐ Does things as told, rarely improvises.
- ☐ Is uncomfortable when called on or singled out.
- ☐ Seeks praise and recognition often, but becomes embarrassed, denies or disregards recognition when it is given.
- ☐ Shows off when it is inappropriate.
- ☐ Usually conforms to others' wishes or ideas, particularly peers'. Is a follower, and rarely, if ever, a leader.
- ☐ Interacts with others in an awkward and mechanical way, categorizing people in simplistic terms and being critical of their personal characteristics. Tries to find ways to be like others rather than accept differences.
- ☐ Rarely, if ever, takes delight in personal accomplishments, even if the accomplishment results in praise or recognition from others.

Connectiveness

- ☐ Is easily distracted and spends much time watching others in many different settings.
- ☐ When allowed to choose seating will elect to sit near doors, walls or at the periphery of the group.
- ☐ Wears excessive clothing, relative to the activity or the temperature. Doesn't like to remove hat, jacket or other outdoor apparel when indoors.
- ☐ Does not communicate easily and is unable to listen to others and understand their viewpoint.
- ☐ Is shy, has few or no friends, and actively avoids social situations. Is unaware of others' interests or needs.
- ☐ Talks negatively about family or ethnic group.
- ☐ Seldom, if ever, volunteers to help others.
- ☐ Is disliked by peers.
- ☐ Acts uncomfortable around adults, or else constantly seeks their attention.
- ☐ Always wants to be in the center of things, and/or constantly tries to be noticed.
- ☐ More often relates to things or animals rather than people. Carries a lot of "stuff" around in pockets and bags, and values it excessively. Spends a lot of time with pets, takes them to bed and so on.
- ☐ Has trouble stating ideas and feelings directly and asking for needs.
- ☐ Is uncomfortable about touching others or being touched.
- ☐ Makes others uncomfortable when touching them. Doesn't have the "appropriate touch" in many situations.

Power

- ☐ Avoids taking responsibility. Will not initiate needed projects on own and will have to be reminded about required duties.
- ☐ Shies away from challenging tasks and won't take risks in areas where judgments may be made about success or failure.
- ☐ Has limited skills in many areas and does not actively pursue improving skills.
- ☐ Has poor control over body. Is often awkward or physically inept at common tasks, although may have prowess in some sports.
- ☐ Frequently acts helpless and gives up on tasks, even simple ones, when obstacles, even minor ones, occur.
- ☐ Avoids being in charge of others.
- ☐ Lacks emotional self-control. Anger, fear, hysteria, inability to deal with frustrations, crying and depression occur easily, often in combination with each other.
- ☐ Always wants to be the leader or have own way, but will do so in a way leading to failure or conflict. Will lead in such a way that others must take responsibility in order to avoid failure.
- ☐ Shows resistance to directives through foot-dragging, avoidance and denial.
- ☐ Avoids stating needs and interests assertively and often goes along with others, especially when they have strong opinions or ideas.
- ☐ Is often stubborn and resistant in situations in which no threat or possibility of failure is imminent.
- ☐ Blames others for things that are obviously not their responsibility whenever failure or problems occur.

Appendix E

Interpersonal Arena Techniques for Building Self-Esteem

There are a number of strategies you can use in the Interpersonal Arena to build each of the four conditions in children. The following lists offer some suggestions.

Techniques to Build Models

- You are the primary model for children in your classroom, and your behavior, in general, has an impact on them. The more consistently, fairly and ethically you can behave, with conscious attention to the values and beliefs that underlie your actions, the more the children will be helped.
- Help children understand what they believe by giving them an opportunity to express their beliefs in contexts where they will not feel challenged or criticized.
- Help children set goals for their lives and learning, while recognizing that such goals may be short-lived. Help children accept the fact that goals change over time.
- Have children face the consequences of their actions, without trying to shield them from harm they may have caused others.

- Help children learn how to do the things they are required to do at a high level of excellence.
- Set, maintain and hold to very high standards in all things you do with children, while recognizing and accepting that they will not always be able to live up to them. Progress toward a high standard should be seen as a success.
- Emphasize strengths rather than handicaps or liabilities; stress the positive rather than negative; point out successes more quickly than failures.
- Share what you believe with children in appropriate and relevant ways, without requiring their adherence to your beliefs.
- Always clarify what, why, where, when and how when assigning a task or duty to children.

Techniques to Build Uniqueness

- Notice and affirm special characteristics and talents, even though they may be unusual or not to your taste.
- Encourage children to express their own ideas, even though they are different from your own.
- Provide alternative ways for children to express feelings; writing if it's easier than speaking, drawing if it's easier than writing, and so on.
- Communicate acceptance, even when you must limit children's behavior.
- Identify the positive aspects of unusual ideas or behavior and compliment them, rather than criticizing the negative aspects.

- Respect children's privacy, especially their desks, space and possessions.
- Allow children to perform duties and responsibilities in their own way, as much as possible.
- Find out what children think is special about themselves and provide opportunities for expressing their specialness.
- Help children find the resources and opportunities for exploring special interests.
- Avoid using ridicule and shame, even if there is a need to limit or stop a child's behavior.
- Try to understand the special circumstances of family or background influencing children's behavior and let the children know that you understand.
- Help children find effective ways to express themselves so as to help themselves and others.

Techniques to Build Connectiveness

- Show affection directly, often through brief, undemanding physical contact (e.g., patting shoulders, touching hands).
- Show approval when behavior justifies it, even though the children have previously done something to elicit criticism.
- Be public with praise, saying positive things about the children or their performance so others can hear, but don't require them to become the center of attention if they show discomfort.
- Let children know when they have contributed to the overall progress of the group or class. Make such comments public and let others know about the contribution.

- Share your own feelings, even though the children may disparage or criticize them.
- Share your interests, hobbies and activities, even though the children may not indicate interest.
- Show approval in some way when you notice the children have related well to others.
- Listen non-judgmentally as much as possible. Do not feel everything children say needs to be commented on, agreed or disagreed with, criticized or praised.
- Respect children's relationships with friends and provide opportunities for friends to work together as well as encouraging new relationships.
- Spend time alone with children when other classmates are not present.
- Find ways to do something special with children that satisfies their particular interests or needs.
- Use indirect methods of communicating, such as leaving notes in books or special personal comments on returned assignments.
- Respect children's need to have object relations when interpersonal ones are troubling, so that children will not be prematurely sanctioned for playing with something while trying to work.

Techniques to Build Power

- Encourage personal responsibility by asking questions more often than you make statements. Show how children's choices have produced the results they obtained.

- Help children understand how their own decision-making processes work.
- Help children evaluate their own problem-solving processes and teach them ways to solve problems effectively.
- Affirm success, even though children indicate that they feel they have failed. Show which parts of an activity were successful and which parts weren't.
- Acknowledge and show respect for children's current level of competence in any area, as well as showing how to increase competence.
- Encourage children to set *short-range* objectives and show them how to develop a short-range plan for accomplishing them successfully. Fight the notion that things are out of control.
- Acknowledge that the children have had a positive effect on others when it is appropriate, and seek evidence that this has occurred.
- Provide lots of alternatives when asking children to make choices, but make sure the limits of the available alternatives are clear.
- Hold children accountable for events that are truly under their control or influence, even if they seem to indicate they were controlled by other forces or events.
- Help children set limits, especially in regard to what they will not do to others and not let others do to them; and show them how to honor and maintain those limits. Acknowledge the difficulty of setting and keeping to the limits and disciplines one sets up for oneself.

Appendix F

Group Arena Techniques For Building Self-Esteem

There are a number of strategies you can use in the Group Arena to build each of the four conditions in children. The following lists offer some suggestions. The techniques suggested are applicable both for classrooms and the school as a whole.

Techniques to Build Models

- State rules, and consequences for breaking them, clearly and follow through consistently.
- Have clear standards for work and behavior and follow them consistently.
- Make options clear and state the variations that will be permitted within a framework.
- Do things to make work in the classroom or organization more enjoyable (e.g., play music, use humor) so children can associate work and learning with pleasant feelings.
- Keep the issue of personal values and standards of behavior constantly in front of children by showing how such factors apply to whatever they do.

- Expose children to adults who are worthy of their emulation, and who are able to relate their experiences to the children's. Help children learn how successful people accomplish their goals, through real life association, literature or film.
- Share your personal values and interests with children and invite them, as much as possible, to involve themselves in your interests in ways that are appropriate and relevant.
- Make use of tutors and assistants who are slightly older or more experienced than your children. Children can learn a lot from role models who are only slightly more advanced than they are.
- Encourage neatness and orderliness in your classroom or school and require children to live up to those standards.
- Increase the range of children's experiences through activities that take them out of the school and by bringing many alternatives into the classroom and school.

Techniques to Build Uniqueness

- Have opportunities for children to do projects where personal expression is not graded: art projects, books, scrapbooks, and so on.
- Design activities in which differences among people are emphasized, helping children understand how being different from each other is acceptable and desirable.
- Observe children in your classroom or group carefully in order to identify special attributes that they will not express directly to you.

- Develop activities in which children's special interests and needs can determine the use of materials and products: personal essays and stories, art projects and other self-selected activities.
- Have a variety of learning opportunities available in the classroom.
- Allow as much free time as possible where children can choose their own activities within clearly described limits.
- Create special roles within the classroom or group. Make sure each child has the opportunity to play different roles with respect to the group.
- Provide assignments requiring children to assess and clarify their personal values and beliefs and allow them the opportunity to compare theirs with others.
- Provide multiple rewards and opportunities for individual recognition so all children can achieve some special status.

Techniques to Build Connectiveness

- Create opportunities for children to share personal experiences with each other.
- Develop cooperative learning or group tasks which require children to work together in order to complete them successfully.
- Have class or group meetings in which problems are discussed and decisions made. Help children learn effective group and interpersonal skills that facilitate problem solving and decision making.

- Create activities in which the entire class or group can participate, such as projects, sports, plays and service activities.
- Develop alternative relationship opportunities, remembering that children connect to people, places and things. A "calming teddy bear" children can hold when feeling anxious, a "safe desk" children can sit at when feeling unsafe in relationship to others, and a "time-out" space or room children can visit when relations are becoming problematic are some possibilities.
- Emphasize service to others in the classroom or group and provide many opportunities for the group to engage in service activities in the school or community.
- Have occasions in which the focus is on the families or cultural and ethnic associations of the class or group. Provide opportunities for children to focus on their own heritage.
- Create opportunities for children to identify with the school or organization through activities that enhance such identification. Engage children in planning and carrying out such activities.
- Organize learning teams so associations around the work of the class or group become normal and natural.
- Increase the number of special events, parties and outings that the class or group is responsible for.
- De-emphasize individuality and autonomy while emphasizing cooperation and teamwork. Do not be put off or embarrassed by being disparaged. Recognize that avoiding being cooperative is more often a result of lack of skill in cooperative behavior than a rejection of it.

- Have clear and consistent relationship standards, with appropriate displays and reminders. Have positive standards—"Be Helpful to Others"—as well as negative ones—"No Fighting."

Techniques to Build Power

- Allow children to participate as much as possible in defining their learning goals, what is to be done and how.
- Give children as much choice as possible about when and how to do things. Maximize alternatives and always try to have at least two options in any activity.
- Have children act as teachers and tutors to each other and to younger people, especially in areas where they show competence. Help them find ways to share their skills.
- Involve children in setting rules for the classroom, group or school. Make such involvement meaningful by giving them the responsibility and resources to monitor the rules they set.
- Help children acquire better control over their feelings and physical bodies through movement, dance, sports and exercises.
- Pay special attention to interpersonal skills as a special skill area and develop learning activities to teach such skills.
- Help children develop a stronger sense of the relationship between work and benefits by creating "economies" that provide concrete rewards for successful performance. Mimic the real world as much as possible.

- Teach democratic decision-making processes, use them as much as possible, and help children acquire skills to work with and influence the groups in which they participate.
- Allow children to work at their level of competence as long as possible before requiring them to proceed. Knowing what one can do well is a more useful awareness than knowing what one still hasn't learned.
- Help children understand their own learning styles and teach them more effective ways to learn things.

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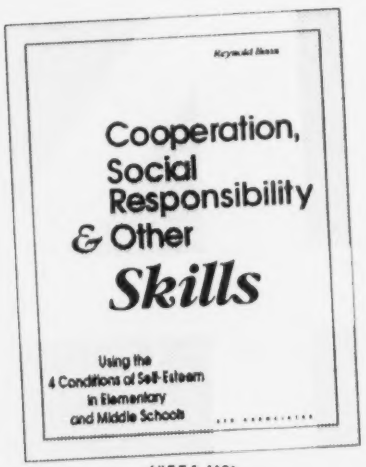
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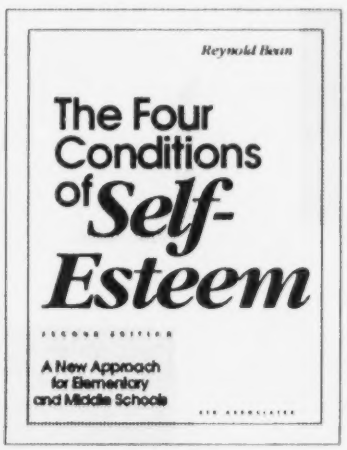

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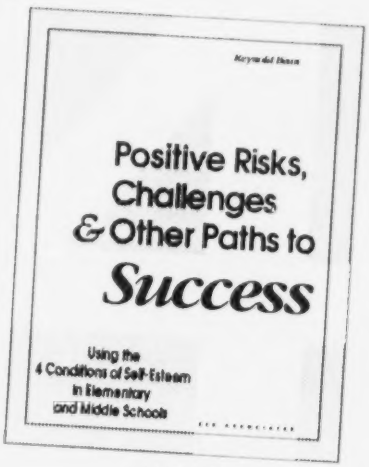
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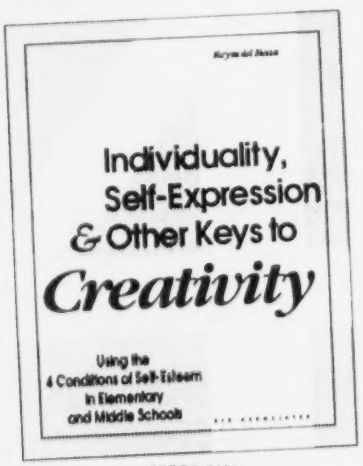
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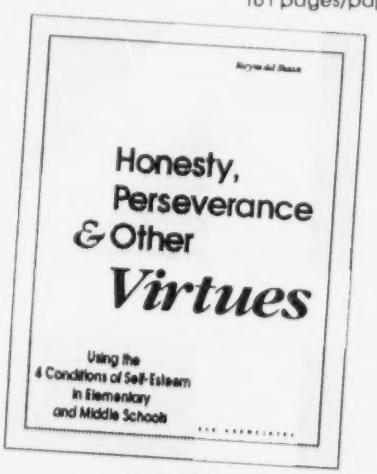
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